

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LX.

Jackson, Miss., February 10, 1938

NEW SERIES
VOLUME XL. No. 6

Who's Who and What's What

The Watchman-Examiner says: "Three million children are born annually to drunken parents. Half a million of these are born idiots; 300,000 are born deaf or dumb or blind."

Brookhaven Baptists were refreshed by the missionary messages last Sunday of Miss Juanita Byrd, who is telling the people about present conditions and opportunities in China.

A twelve story administration building for Moody Bible Institute is taking the place of the old dormitories, in this centennial of Mr. Moody's birth. This was made possible by gifts from around the world.

Rev. A. L. Knight, since serving as chaplain, has entered the Seminary at Louisville, coming twice a month down to his old home church, Morris Chapel in Bolivar County to supply for this until they and Merigold locate a pastor.

Rev. A. B. Posgrove, formerly pastor at Charleston, has been enjoying the fellowship of old friends at Tupelo his old home town. And while there he has been supplying for six weeks the pulpit of the First Presbyterian Church. He has enjoyed this too, but is willing to try a Baptist pulpit from now on.

The total Foreign Mission Board receipts for 1937 were \$1,035,774.83 as compared with \$960,997.74 in 1936. The Lottie Moon Offering for 1937 was \$292,626.48 as compared with \$239,576.91 in 1936. From Mississippi the Board received \$35,061.83 in 1937 as compared with \$32,108.82 in 1936. Our state is twelfth in the list.

Up to this writing the Baptist Bible Institute has received interest donations amounting to \$4,246.19 of the \$6,420.00 for which the appeal was made for February 1. We are paying one-half of the amount due and are hoping that other gifts will come, enabling us to pay the full year. We are deeply grateful for every giver and every gift and thank God for the many friends of the Baptist Bible Institute.—W. W. Hamilton, President.

Jesus said His disciples should and could learn a good lesson from a dishonest man; see the parable of the unjust steward. And there are opportunities today. Roadhouses in some sections are full on Saturday nights. Why not have gospel meetings where the throngs go. And by the way we see that Pastor A. B. Pierce at Crystal Springs is preparing to use a public address system for street preaching on Saturdays when the streets are full of people.

There is joy in our hearts as we look back on January's average Sunday school attendance of 700 at Griffith Memorial, Jackson. December's officers and teachers meeting set a definite objective for January—the visitation of every member of the Sunday school—results were notable: 2,300 visits were made. Things happen when people are organized, in earnest and approach their work with a definite plan, for the glory of God. We continue this program for February with a like workable plan: to contact every person who's name appears on the recent city-wide census. As we march toward February's goal, let us think of January's splendid effort as a definite step in this direction, for the glory of God and for Griffith.—W. B. Hegwood.

To the families of the Cruger, Morgan City and Tchula Baptist churches: With this issue of the Baptist Record a copy will come to each of the families of these churches. This is made possible by the respective churches. We trust that from the beginning you shall enjoy the news items, the editorials, the splendid articles on doctrinal subjects and different phases of our Lord's work.—C. J. Olander.

All of us would be glad if our colleges could be adequately supported by the income from tuition, but they are not and cannot be under present conditions. To charge tuition sufficient to cover the cost would drive the students to other schools. And so support from endowment funds are a recognized necessity. All of us wish, too, that the religious paper could pay its own way, from receipts of subscription and advertisement. But this source of income is not sufficient. Some day people with money and intelligence will see as much propriety in endowing the religious paper as endowing a Christian college.

To the members of the Pelahatchie Baptist Church: Dear brethren and sisters—With this issue our church joins that ever increasing list of churches who are sending the Baptist Record into every home of their membership. The expense of sending the Record into every home shall be cared for through our 1938 budget. This action rejoices the pastor's heart and he desires to commend the church most heartily for this forward-looking step. We feel that in sending this religious paper into your home each week, we are bringing you the very latest missionary information as to the progress of Christ's kingdom in our state and around the world. The Record will appeal to every member of the family, and it will soon become their best friend. The pastor is anxious that every member of this fine church shall become an interested reader of our great denominational state paper.—David H. Barnhill, Pastor.

The religion of Jesus is a layman's religion; and it is the only layman's religion in the world. All other religions are the special trust of a hierarchy or priesthood. The duties of other religions are performed by a special class or caste or group. But the religion of Jesus was never committed to a select coterie of any kind. Jesus himself did not belong to the priestly or religious order. The priests of his day could not understand his presumption in undertaking to teach people. They said "Who gave thee this authority?" And the common people said, "How knoweth this man letters, having never learned (at the hands of the officials)?" Later the people marveled at the boldness of Peter and John, for they said they were "uninstructed and ignorant" (literally privates, without official rank, or authorization.) In Hebrews we read, "Our Lord hath sprung out of Judah, as to which tribe Moses spake nothing concerning priests." Philip and Stephen were laymen. Again let us say the religion of Jesus is not a religion of an official class. It is a religion of the people, and propagated by the people. Any effort however successful to make the propagation of the gospel the work of the "ministry," any ecclesiastical group is a perversion of the religion of Jesus. The control and direction of religious work was never committed to any clerical class. The angels announced, "Behold I bring to you good tidings of great joy, which shall be to all the people."

Mendenhall, Miss.: This week we are sending The Baptist Record to every home in the membership of our church. We hope that you will read it and pass it on to others to read. You can be a Baptist without reading the Record but you can't be an informed Baptist in Mississippi without reading the Record. We believe that information begets inspiration and cooperation. If you will read the paper we can reach the entire membership of our church each week. Sunday marks the pastor's seventh anniversary. Two special services have been planned for the occasion. Will you be there?—Chas. C. Jones, Pastor.

Steam is a mighty power for running great machines only when it is confined in a chest and allowed to escape only through certain definite and narrow outlets. If it were allowed to escape as fast as it formed in the boiler, it would be utterly powerless. There must be certain avenues through which the steam goes to drive the engine. In the same way the spiritual energies and impulses of the Christian cannot be dissipated through all sorts of agencies, and yet have any driving power. The undenominational and interdenominational organizations often drain the spiritual energy away from the churches, leave them helpless and weak, and make the efforts of the individual Christian come to naught. If you want your life and your money to count for most in the service of God, you would do well to put them into your church. Steam from an open washpot won't run a machine.

Dear members of the Taylorsville Baptist Church: The church has voted to send our denominational paper to every home in our membership. This action greatly encourages the heart of your pastor. If each member will prayerfully and faithfully read The Baptist Record each week, his or her own life will be enriched, our church will become more spiritual and fruitful, the Lord will be pleased with our greater interest in His business, and we will be happier. The Record is our only means of being kept informed of the work of our denomination in our state and abroad. Let each one read it every week, urge others to read it, pray for each other and the work about which we learn, and then work according to the truth and knowledge we receive. May our Lord richly bless each of you and make you a blessing in His service. Your pastor, Roy R. Brigance.

THANK YOU: Kossuth Baptist Church; Mrs. L. A. Chamblin, Sumner; Mrs. Isham Evans, Shuqualak; Rev. A. T. Cinnamon, Kosciusko; Ackerman Baptist Church; Bethel Baptist Church, Poplarville, Route A; Rev. Eli Callahan, Bogalusa, La.; Mrs. T. A. Gilbert, Meridian; Rev. D. O. Horne, Monticello; Mr. A. T. Glaze, Burns; Lake Baptist Church; New Fellowship Church, 10 subscriptions; Mrs. W. A. Montgomery, Money; Rev. Fred B. Bookter, McComb; Mrs. L. M. Baker, Meridian; Mr. H. E. Bales, Smithdale; Crystal Springs Baptist Church; Gloster Baptist Church; Miss Maggie Duck, Liberty; Mrs. Jack Herring, Winona; Mrs. L. A. Newsom, Columbia; Mrs. E. S. Flynt, Handsboro; Mrs. C. W. Lorange, Flora; Rev. B. E. Phillips, New Hebron; First Baptist Church W. M. U., Gulfport; Mrs. J. H. Chestman, Derma; Rev. J. D. Franks, Columbus; Rev. R. B. Patterson, Okolona; Mrs. E. C. Pitts, Brookhaven; Mendenhall Baptist Church; Pelahatchie Baptist Church; Taylorsville Baptist Church, for list of subscriptions sent in.

Sparks and Splinters

The Second Annual Southern Literary Festival, sponsored by Blue Mountain College will be held on the college campus April 22-23.

Dr. J. T. Harrington, president of the Board of Trustees, Baylor University, now 80 years of age, was born at Buena Vista, Miss.

Rev. J. E. Barnes changes his address from Ocean Springs, Miss., to Foley, Ala., where he has a pleasant and promising field in his native state.

Pastor J. W. Middleton will have Dr. H. W. Tribble with him in a meeting for one week at Clinton, beginning Feb. 20. As all our people are interested in the work here, it is hoped that many will help by intercession.

In 1937 by authority of the legislature the people of Georgia voted on the question of licensing liquor; voted against it. In January of this year the Georgia legislature voted to license liquor. There is no sense of honor or moral responsibility in a man infested with the liquor bug.

For God's sake let us never accept a cent from the liquor business to support schools or to pension honorable old age. There might be some fitness in using the money derived from licensing alcoholic liquors to the care of the insane and the imbeciles produced by their use.

Owing to the increased circulation of The Baptist Record it is necessary for the paper to go to press earlier in order to be mailed out at the regular time. All communications should reach us not later than Monday if they are to appear that week. And articles of any length earlier still.

Don't get it into your head that the devil is dead, nor even asleep. And those who fight him can not afford to relax one whit. Alabama passed a bill legalizing liquor. Arkansas did the same. Louisiana did the same. Georgia has just succumbed to the liquor men. May the Lord give strength to all the forces of righteousness in Mississippi who still fight the liquor demon.

T. L. Turner, editor of the Ruleville Record and Drew Leader is dead. He is one newspaper man who would give religious people and organizations all of the space possible for him to give. He was a soldier of the cross; he fought for God and against evil all of a long and fruitful life. He was the clerk of Sunflower association. We will greatly miss him.—W. A. Bell.

Four and one-half miles from the campus, near Old Academy Church, stands the historic oak tree under which the founding of Blue Mountain College was discussed sixty-seven years ago between Dr. James B. Gambrell of Southern Baptist fame, and General M. P. Lowrey. The conversation involved whether Dr. Gambrell or General Lowrey should establish the college. It was finally decided that General Lowrey should be the founder.—S.

The Baptist Record of Iowa published recently a likeness of Samuel F. Smith who wrote our national hymn "America." From the story of his visit to Central College, Pella, Iowa, at that time a Baptist college we gather these facts. Dr. Smith was born in Boston in 1808, graduated from Harvard and from Andover Seminary. The hymn was written when he was 24 years of age. He was pastor of the Baptist church of Waterville, Me., also at Newton and in Boston. The hymn America was written at the suggestion of Lowell Mason when the author was a student at Andover. It was written originally on a scrap of waste paper in about one half hour, and turned over with other poems to Mr. Mason. The author had no thought of course of its becoming a national hymn. It was sung at a Fourth of July celebration at Park St. Church, Boston, and soon found its way into the public schools and the whole nation. Dr. Smith visited Central College in 1883 and from a copy of the first stanza of the hymn in his own handwriting and given to a friend, the Record of Iowa reproduces a fac simile.

Rev. G. A. Smith goes from Sandersville to 824 Fifteenth Ave., Laurel, Miss.

Pastor A. B. Pierce at Crystal Springs is preaching two series of sermons, using the parables of Jesus at the morning hour and the miracles of Jesus at the evening hour.

Miss Leachman of the Home Mission Board says there are in America one million two hundred and fifty thousand barmaids. Does anybody believe that civilization based on that can endure?

Some day the business interests of this country are going to wake to the realization that the liquor business is an enemy of all other business, and will rise up and smite the liquor business hip and thigh.

Pastor W. C. Hankins of Indianola writes that the church recently had the Mississippi Woman's College quartett with them on prayer meeting night. Their singing and President's Holcomb's address were greatly enjoyed.

Rev. Lester E. Nichols who has been pastor of Oloh and other churches in the southern part of the state has recently been appointed chaplain in the U. S. Army Reserve Corps. We are sorry to lose him from the fellowship of our Mississippi preachers.

War was possibly never more savage than it is today in China and in Spain. A report in this week's news gives the account of the number of Chinese killed in one section, and adds, "The Japanese took no prisoners." In Spain 100 children were killed in one air raid made by insurgents over the city of Barcelona.

We are not bragging, but are grateful for the favor which is shown the Baptist Record. Our people are saying that there is no other paper that has so good an interpretation of the Sunday school lesson; nor any which has so live a children's page, and none with a better W. M. U. page and on down the line. The subscription list is growing in a good healthy way. It is about three times as long as it was three years ago.

Louie D. Newton, pastor in Atlanta, Ga., says, "Intoxicating drink has drained more blood, hung more crepe, sold more homes, plunged more people into bankruptcy, armed more villains, slain more children, snapped more wedding rings, defiled more innocence, blinded more eyes, twisted more limbs, dethroned more reason, wrecked more manhood, dishonored more womanhood, broken more hearts, blasted more lives, prompted more suicides, and dug more graves than any other poison scourge that ever swept its death-dealing waves against the world."—Ex.

The Southern Baptist Convention and some of the state bodies are studying the overlapping in the activities of various departments of work and are studying ways of coordinating the work. H. J. Miles writing in The Word and Way of Missouri calls attention to overlapping in the daily Bible readings of various organizations, in the socials conducted by them, in the study courses, in the general meetings of these organizations outside the local church which have multiplied, and in office holders in the various organizations in the church. It may be that we have reached the point of saturation in the matter of organizations, and that they now tend to dissipation of energy.

There has probably been some useless discussion of whether this is a day of personal evangelism, or educational evangelism, or mass evangelism; as to which of these is preferable or more effective. We would do well to bear in mind that Jesus used all of these methods. He talked to crowds; He talked to individuals; and He taught the people about the Kingdom of God. Any sort of evangelism is good if it is real evangelism. Our trouble is that we talk about it a great deal and do so little of it. We plan evangelistic campaigns, hoping that somebody else will do the work. There is no more blessed experience in this world than that of heading a soul to Christ; but the devil works hard to keep us from getting at it. It is probably true that there will never be any mass evangelism worth while until we have learned to do personal, individual work with souls. Moody's ministry to the multitudes would never have been but for the beginning he made in personal efforts to lead men to Christ.

Of the 787 students in Stetson University, all are church members except 22; 451 of them Baptists.

An emergency operation delays the coming of Dr. W. H. Knight from Atlanta to Louisiana to be superintendent of evangelism.

East Texas Baptist Worker's Conference will be held for three days at the College of Marshall. Drs. G. W. Truett and J. B. Lawrence are among the speakers.

We hope the efforts of a clergyman in Memphis recently to attain immortality by fasting will not raise up a procession of cranks. But you never can tell.

The University of the South has discontinued scholarships to athletes. This will save college sport from the charge of professionalism, and stop a lot of drinking doubtless.

At the Dyess Colony in Arkansas a Baptist church was organized last week by Rev. Harvey Gray, missionary of the Home Board in Atlanta. Brother Gray also edits a church paper for this Baptist group.

Now they tell us that the U. S. gunboat Panay in the Yangste River in China was bombed by American iron, from the airships propelled by American gasoline, all furnished the Japanese for a money consideration.

The death of Prof. M. E. Moffitt at Jackson last week is felt as a loss all over the state. He was for many years connected with the State Education Department, and previously had taught at Blue Mountain and at Corinth. He was chairman of the Board of Deacons of the First Baptist Church, and taught a large class of men in the Sunday school. The sympathy of their many friends goes out to the family in their bereavement.

Of the 80,000 men and women jailed in Los Angeles during 1937, 49,000 were sent there because of drunkenness, Police Chief James E. Davis reports. This is an average of nearly 1,000 drunk arrests a week, despite the fact that police officers have orders to arrest only the most aggravated cases of intoxication. There were 7,800 drunks arrested in 1919, the year before the prohibition era. In 1920, arrests for this offense dropped to 2,714.—The National Voice.

Valence St. Church in New Orleans celebrated its fifty-second anniversary last Sunday with Dr. L. C. Smith and L. Bracey Campbell as special speakers. Bro. S. A. Murphy has been pastor here for seven years and the church has grown strong under his ministry. There are additions every Sunday. An evangelistic meeting is now in progress with L. C. Smith preaching. Pastor Murphy is one of Mississippi's contributions to Louisiana. He is also teaching the negro preachers, and helping in their churches.

A volume of Dr. B. H. Carroll's sermons under the title of "Jesus The Christ," has been compiled by J. W. Crowder, edited by Dr. J. W. Cranfill and published by Baird-Word Press of Nashville, Tenn. There are fifteen sermons in the book, probably any one of them worth the price of the book to anybody who reads it. The first one certainly is worth it. It is on "On My Infidelity and What Became Of It." There have been few men who were cast in Dr. Carroll's intellectual mold, and his interpretations of scripture are still widely read. These sermons are worthy of being permanently preserved and perpetually read for the instruction and inspiration they bring. The price is \$1.50. Dr. Cranfill is giving a copy of this book to all ministerial students.

Representative Hilton Waits of Washington County has introduced into the Mississippi legislature a bill to punish any member of a mob that perpetrates a lynching as guilty of murder. It defines a mob and lynching and provides assistance in apprehending the guilty parties. We are not familiar with the terms of our present laws, but supposed that they already include lynching under the category of murder. What we need in Mississippi and in every state is the enforcement of law. However we welcome any sane measure that undertakes to reduce the number of lynchings and punish the lynchers.

EDITORIALS

PERSONAL RECOLLECTIONS OF D. L. MOODY

In this centennial year of the great evangelist many are recalling and recording the work of Mr. Moody, let us hope to the profit of all who read these messages. This writer was brought under the influence of Mr. Moody's ministry in a way that left an abiding blessing in his life. It may help somebody to put down here these impressions of fifty years ago. You will excuse the singular number pronoun.

I was a young theologian at the Louisville Seminary in the session of 1887-8, when Mr. Moody came to Louisville. I had never preached any, except for a few feeble efforts in the summer before. I had graduated from the University without having decided upon my life's work, but settled that matter in the following summer, and went straightway to the Seminary. I did not preach any at all during the first session. I did nothing but study and served in a city mission in one of the most neglected parts of the city. I didn't know how to preach nor to do anything else much that a preacher was supposed to do.

It was in my second year as a student that Mr. Moody came to Louisville. I didn't know much about him though he was a world figure in Christian evangelism at that time. Almost before I knew it he was in Louisville and everybody was talking about him and the meeting. A big tabernacle was built of rough lumber on a lot which belonged to the Seminary, right where the Old Norton Hall afterwards stood. It would seat 5,000 people, and had accommodations for a choir of 500 singers. The old barn of a building was so big that it took a big voice to fill it, but Mr. Moody seemed to have no difficulty here.

I knew the time had come if I was ever to do anything in leading souls to Christ, I must plunge in and learn how, and make a business of it, for I knew that was the chief business to which I had been called and to which I had dedicated my life. I saw that it was expected of all of us, and I had no disposition to draw back, though I went at it with fear and trembling, and with calling on God for help.

The whole atmosphere of the place was such as to awaken the desire and to compell adventurous effort to show people the way of salvation, and lead them into it. I had seen revivals all my life, but I had never seen one as big as that. And I had never seen one that was organized for work and personally managed as this one was. Mr. Moody was the master of assemblies, not only while he preached to them, but in directing their work after he got through preaching. He looked like a butcher, and they say he ate like a horse; but he worked like a whole team of horses. There wasn't anything from start to finish that wasn't in his eye and under his hand. They say he didn't know a note and could not carry a tune. But he knew a good song when he heard it and he knew its power to sway men's hearts and minds. For a while he had Mr. Sankey with him, and then another leader of the music. There were many excellent voices in the big choir, and there were effective soloists. One of them were a converted Jewess saved in that meeting.

The crowd was handled in a most orderly way. There was no waste space and no confusion. The ushers were drilled for their job. I recall one thing that offended me: song books were openly sold all over the tabernacle. But I soon learned it was not making the Lord's house a house of merchandise but to make it a house of praise. And I had never heard so many people singing "gospel hymns," and I don't know that I ever have since. It could but make you think of heaven. A good deal of time was spent in singing, and not a little in prayer. And when Mr. Moody got up to preach the souls of the people were ripe for his message. He went straight to the mark, and straight down the line. His En-

glish was far from perfect. I remember he always called violence violence; he said the earth was "full of violence." But it was truly said that he broke the queen's English, but he also broke men's hearts. He called a spade a spade. I recall that in preaching on sowing and reaping he told the men if they led some young woman astray, they might expect "some buck nigger to rape their daughters." The word of the Lord in his hands was a hammer, a sledge hammer.

But he didn't depend simply on his preaching, nor the singing, nor the crowds, nor even the praying. All this was the barrage of the artillery which preceded the bringing of the infantry into action. By this I mean he didn't preach to them and then turn them loose. Nor did he preach to them and close with an invitation to accept the Lord. He always had an "after-meeting." Next door to the tabernacle was the Warren Memorial Presbyterian Church. When the sermon was finished he asked all the people who were interested in becoming Christians to go into this adjoining church for further help. And all the Christians who were willing to do personal work with these people and pray with them, also to go into the church. And, believe me, they went, both kinds. And the Lord went with them. This was the "valley of decision" if there ever was one. People under the power of the Spirit of God there learned how to work, how to lead men to Christ. And when the records are revealed it will be said of this one and this one that they were born there. They came into the kingdom by hundreds, and there was joy among them as there was in Samaria when Philip preached and the apostles came down from Jerusalem.

To one young preacher, and I doubt not to many, it was a revelation of what God can do and wants to do and wants us to do. It was a taste of glory to know how to lead men to Christ. It was not always easy. It was real work. And in some cases when men were personally approached in the tabernacle they were rude and insulting. But what did that matter, so you brought men to God.

Mr. Moody worked like all the rest, and saw that order and good sense were always in evidence. One case of his handiwork came under my own knowledge. As he came down from the platform and passed down the aisle on the way to the after-meeting he passed a young woman of twenty or more years. He stopped, extended his hand and said, "Are you a Christian?" She laughed and said, "No I am a Jewess." He said, "That doesn't matter. If you are not a Christian you are lost," and passed on. She went home that night with the arrow of conviction in her soul. She realized that it was true; she was lost. She said afterward there was never a time in her life that she did not believe that Jesus was the Son of God, but she never expected to be a Christian. That night before she slept she made up her mind to be a Christian, but alas she did not know how. She thought it meant to be good, and so she determined to be good. Of course she failed. And a day or two later she went to the room of Mrs. Taylor who had been a missionary to Brazil and told her she had tried to be a Christian but she couldn't. Mrs. Taylor said, "My child, Jesus will put his arm around you and hold you up." And He did. She was driven from home, but she was the happiest Christian I ever knew.

There were hundreds of souls saved in that meeting, and there were hundreds of Christians who there learned the fine art of saving souls, and kept it up through the years that followed.

Fifty years ago the first copy of the Bible was smuggled into the Philippines. Today there are said to be 300,000 Protestants on the islands.

A follow up meeting of the Oxford and Edinburgh Conferences was recently held in Washington City. The purpose was to elect representatives to attend a meeting in Holland in May. From among Northern Baptists Prof. K. S. Latourette of New Haven, Conn., was chosen, and from Southern Baptists Dr. W. O. Carver of the Louisville Seminary. The editor will have a word on this subject a little later.

OPENING THE DOOR OF THE CHURCH

We commonly speak of opening the door or doors of the church to receive members. That is a proper thing doubtless for a church to do. But that is not the purpose of the opening the door of a church that is spoken of in the Bible. You will read in Revelation 3:20, "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in." Here the purpose of opening the door of the church is to let Jesus in, not to take in members.

We see no objection to the use of this passage of scripture as a text on which to base an appeal to an unsaved man to become a Christian. We believe that men have been saved by the use of this verse. But it must be borne in mind that the message was addressed to a church, to a church through its messenger or representative or pastor: "to the angel of the church at Laodicea."

Here is certainly a strange situation, a church of Christ with Christ on the outside, not in the church at all, but outside, and the door shut. Jesus is shut out of his own house. The very group of folks who are supposed to represent him and carry on his work are keeping house without the Lord, with the Lord on the outside.

It is not hard to see how this happened. Indeed we are given an inside photograph of the conditions which brought it about, things that were probably both cause and result of his exclusion from the church. They were indifferent. They are described as lukewarm. They had forgotten their mission and had lost the passion for souls and the compassion of Christ. They had not kept up the fires of spiritual devotion. Through neglect they had died down.

They had departed from the conception of the church as a spiritual body. They had become a mere social organization, a fashionable club. They were satisfied with keeping up the finances, paying the pastor's salary and keeping balance in the bank. They were smug and physically comfortable. They sent a letter to the association telling about how well they were getting on. True there had not been many baptisms but they were having no disturbances, and the church stood well in the community. Most of the prominent people were members of their church.

They were becoming or had become thoroughly worldly. The people outside spoke well of them. There was no persecution, and no unpleasantness caused by an aggressive evangelism or any indignant protest against the wickedness of the world around them. They said "We have gotten riches and have need of nothing."

Poor self deluded, church they did not know that they were in the sight of God wretched and miserable and poor and blind and naked. Like a man who is freezing they had lost the sensibility of pain. They had mistaken physical comfort for spiritual prosperity. They needed the sharp rebuke that would wake them up.

But Jesus did not give them up. He is outside but he wants to get inside. They need him and his heart yearns over them. "As many as I love I rebuke and chasten." If the word of rebuke fails, he will use the lash of chastisement. But most of all he stands and knocks for admission. He is waiting and wondering if someone on the inside will not undo the door and let him in. He still wants to come in. If any man will hear his voice and open the door, he will come in. How is it in your church? It is better to open the door of the church and let Jesus in than to open it for the reception of members.

Since this writer discovered America the ratio of Baptists to population in the United States has increased from one in 25 to one in 13. Not that the two things are connected in the way of cause and effect.

It is said that in 1934 about 38,000,000 gallons of distilled liquor were consumed in the United States; in 1935 about 75,000,000; in 1936 the amount was 100,000,000; and in 1937 about 110,000,000. In the words of a famous man of our generation "We Are On Our Way."

EDITORIALS

GOD'S GIFT TO THE CHURCH

Two things are necessary to any man who wants to know the meaning of any passage of Scripture, besides the help of the Spirit of God. First it is necessary to study the Bible, and next we must study it with an open mind. The first involves a great deal which there is not time to go into now and here. Surely a man ought to have all possible aids in the study of the Bible, and for most preachers that means a Greek New Testament. But for all of us it means that we must get our minds on it, and keep our minds on it. Read it over and over again. And notice the words or phrases which are used over and over again.

The second necessary condition is to approach the scripture at every reading with an open mind. Don't imagine that you already know all about it. Read it as if you had never read it before, believing and knowing that there is more in it than you have ever gotten out of it, or that anybody else has ever gotten out of it. You will be amply rewarded. The open mind also means that you come direct to the Bible without any intermediary. Don't take it for granted that what people have always told you about any passage is necessarily what it means. There are lots of misinterpretations, and particularly there are shallow interpretations. There are depths of meaning in it which others have not fathomed. It may be reserved for you. It is God's word to you.

These things are said in preparation for a reading of some verses in the latter part of the first chapter of Paul's letter to the Ephesians. This is a book whose meanings do not all lie on the surface. It is not a bed time story for little children. In this particular paragraph Paul is telling them what he prays for in their behalf, when he unburdens his soul before God for them.

We do not now enter into a discussion of that prayer. It is full and rich. We call attention to the constant reference to the Lord Jesus. It is the "Knowledge of Him" that he prays for. Read it and see. This knowledge of Jesus has three special forms: "His Calling," "His Inheritance," and "His Power." That's what Paul wants us to know. Just notice how many times Paul uses and emphasizes the pronouns "His" and "Him."

In speaking of His power and authority and dominion and rule (notice he uses all these words) he says God "put all things in subjection under His feet." And then he says, "God gave Him the head over all things, gave Him to the church." Did you get that reading. It is not what you are accustomed to. And that is the reason we have gone to all this pains to ask that you really study it and find out what it says, and what it means.

The versions commonly render it "Gave him to be head over all things to the church." But there is no word there that can be translated "to be." Paul has gone to great pains to show how God with great power exalted Christ Jesus to supreme authority, to become Lord and ruler and head of all. The language is strong, emphatic, repeated. And then when it is made perfectly plain that Christ is head over all things, Paul then says that as such God gave him to the church. This is God's gift to the church. God not only gave His Son for us; He has given Him to us. He gave Him for us that He might redeem us from sin. He gave Him to us, to the church, gave the risen Lord, the Lord of glory, the one who had been exalted to the righthand of God, the one to whom universal dominion and authority had been committed, gave Him to the church. "Thanks be to God for His unspeakable gift."

To the church was this gift of God made, that the church might be indwelt by the Christ. So Paul says of the church, in the next verse, "Which is His body." The church is the body of Christ, that through which He does His work

today and through all time. It is the Christ who is "the fulness of Him who filleth all in all." And the Christ is given to the church that it may become the instrumentality of His grace and power. Every church ought to be and of right is the agency for the full accomplishment of the work of God, and for bringing in the kingdom of God in the world, because God gave Him to the church.

MY CHURCH

The first time the word church occurs in the Bible is in the sixteenth chapter of Matthew and the eighteenth verse. Jesus may have mentioned the subject before, probably did, but it certainly did not enter much into his teaching previously to this. There were other things which had to be done, other questions settled, thorough preparation made before he could afford to get their minds on the subject of the church.

While there is a close connection between the two ideas of the kingdom of God and the church of Christ, the kingdom must always precede the church. It does today. You have to get into the kingdom before you can get into the church. At the beginning of his ministry Jesus said the kingdom of God is at hand, just as John the Baptist did. But not until he had seen the kingdom begun in the hearts of men did he say anything about the church; and even then he uses the future tense, "I will build my church." He said, "The kingdom of God is among you," or "within you." In either case it was a present fact.

Not until Jesus had reached the watershed of his ministry did he tell them about the church. For this retirement into Caesarea marks a new stage in the ministry of Jesus. In the twenty-first verse, it is said, "From that time began Jesus to etc.," indicating that certain things had been accomplished and now certain others were to be undertaken. So Jesus takes stock of what has been accomplished by asking the disciples what they and others thought about Him. The reply of Peter is well known.

It is then that Jesus says, "Blessed art thou, Simon Bar-Jonah, for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I also say unto thee, that thou art Peter, and on this rock I will build my church." Our chief interest now is simply in the words "My Church." You may have heard somebody use those words when he meant simply the particular church to which he belonged. But nobody supposes Jesus used them in that way. He meant of course, not the church to which he belonged, but the church which belonged to Him.

You can think of several reasons for that. One may be that the word church previously to that had not conveyed the meaning it now conveys to us. It was a generic term, meaning any sort of assembly that had been called together for any kind of purpose. But when he says "my church" he separates it, distinguishes it from any other kind of assembly. So much so that the use of the word now becomes attached to a specific group, and soon ceases to be applied to assemblies in general. It is just as a man says my house or my home and distinguishes it from all other houses or homes. Henceforth there is only one place that is home. And from the time when Jesus started his church, the word was applicable to his alone from that time on forevermore.

We know that it is His Church because he selected the materials which were to go into it. He chose the people who constituted it. He told them on one occasion, "Ye have not chosen me, but I have chosen you." There was not one of them who had of himself taken the notion and decided to be a follower of Jesus on his own initiative. There never has been and never will be. The initial impulse comes from God, through Jesus Christ. The people who compose the church from first to last are chosen of God and taught of God.

This is clearly shown in the connection between the church here and the confession of Peter. Jesus is winnowing out the wheat from

the chaff, separating the true believers from the mere hangers on. He asks what men say about Him; and then He says, "Whom do you say that I am?" The true disciple, the material for building a church, does not get his knowledge of Jesus from other folks. He is not taught it by men. Flesh and blood do not reveal to him the truth concerning Jesus. It is not what his father or mother or Sunday school teacher, nor any human being has taught him. He does not get his religion secondhand, not by proxy, not through an intermediary. Only one who has learned directly from God ought to be a member of a church. Only such can be a member of the church which Christ founded. He may be a member of one that men built, but not of the one which Jesus builds.

The one who is a member or part of the church which Jesus builds is both doctrinally correct, and personally experienced in the knowledge of God. There are some who decry doctrine, who stigmatize it as dogma. But when Jesus was looking for material to start a church he searched for it with the question "Who do men say that I am?" and "Who do ye say that I am?" The person of Christ, the correct knowledge of Him as the Christ, the Son of the Living God, is an essential element in the building of a church. People who do not believe this truth, who have not an inward, experimental, revealed, personal knowledge of the Lord Jesus, do not constitute any part of the church of Christ. When Jesus got one man who had such knowledge, divinely revealed, and who had it in such clearness as to lead him to proclaim it, he could start a church, and of such he continues to build it. Notice he does not say "Who do men think I am?" or "Who do you think I am?" But He says "Who do ye say that I am?" The outward confession of an inward experience is necessary to His church.

There are several things which follow from this which we cannot now dwell on at length. We mention them only for others to work out. Such a church of Christ is self perpetuating. It has the seed of truth which propagates. The gates of hades shall not prevail against it.

It is not only self perpetuating, it is aggressively victorious. He says the gates of hades shall not prevail against it. The church is not on the defensive, is never on the defensive. It conducts an aggressive, offensive campaign. It does not wait to be attacked; it attacks. It leads the charge against the gates of hades. The church of Christ is a positive factor in every community. Its business is to win, to win over all destructive forces.

The final lesson is that the individual members of the church of Christ are commissioned to carry forward His work. Don't depend on the mere institution. Jesus said to Peter, "I will give to thee the keys to the kingdom." Every man and woman who knows the Lord, knows the way into the kingdom and it is his business to let others in. If he does not, God's hands are tied.

It is said that Furman University has established a "Circulating Ministers' Library." We are afraid these "circulating ministers" won't have to bother with a library.

Pastors in the northern part of the state will meet at Sardis Feb. 15 at 10 a. m. to organize a Pastors' Conference. Notice has been sent out by Pastors C. O. Cook, E. C. Horton, H. J. Rushing and W. R. Storie. Brother Storie asks that all expecting to come will drop him a card. Dinner will be served by the church.

The editor drove down to Wesson Sunday morning and preached for Pastor Mark Lowry to a good congregation. The church has just paid off its indebtedness according to announcement made by Dr. W. L. Little and now proposes to paint the parsonage. The Copiah-Lincoln Junior College makes this a most interesting field, and furnishes a helpful force in church work. We had the pleasure of being in the home with Pastor and Mrs. Lowry and their four children. We knew "Mark and Olivia" of course when they were in college.

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The secret of the success of any plan is the man, or the woman.

A state-wide Baptist men's meeting in Jefferson City, Mo., March 24.

The widow of Hardy L. Winburn of Arkadelphia, Ark., has been appointed judge of the Juvenile Court.

Sons and daughters of former graduates of Campbell College in North Carolina constitute more than fifteen per cent of the present student body.

Dr. J. D. Franks is preaching two series of sermons at the First Church, Columbus. In the morning the general subject is "Consider Him." In the evening he takes the people on a travelogue with Jesus in and around Palestine.

Miss Juanita Byrd of Mt. Olive plans to return to her mission work in China next August. Until then her time is fully taken up in meeting engagements to speak in missionary meetings. It will be impossible for her to accept others.

Experts, not prohibitionists, have studied the cases admitted to the Boston City Hospital for the past 70 years. They show that patients admitted for alcoholism have rapidly increased since repeal. The number of deaths from alcoholism has doubled since repeal. Here is another case of "you pays your money and you takes your ride."

Others beside members of the W. M. U. of Mississippi will be glad to have Miss Jane Pinix back in the state as field worker for the Union. Since finishing at Mississippi College and at the Training School, she has been assistant to the pastor of Ginter Park Church in Richmond, Va. She has the true missionary spirit, and our people will be glad to have her among our state workers.

King Solomon Baptist Church, composed of Negro Baptists, in Vicksburg, celebrated its seventy-eighth anniversary recently. It was an all-day meeting and dinner at the church, featured by singing and speaking. Greetings were brought by many visitors. The pastor, Rev. A. A. Cooley, preached on the text, "His name shall endure forever." Three were present who were members here 50 years ago. The editor lived in fifty yards of this church 47 years ago, and has since preached in its pulpit. May the future years be rich in grace and fruitfulness.

Hazlehurst Church was organized in 1870. Only one of the 27 charter members is still living, Mrs. Carrie Stapleton Birdsong, 93, living in San Antonio, Texas. Pastors of the church have been Revs. J. R. Farish, W. W. Gwin, J. A. Hackett, A. A. Lomax, S. W. Sibley, B. D. Gray, J. K. Pace, A. J. Fawcett, W. J. Williams, R. H. Tandy, C. C. Pugh, F. M. Purser, A. F. O'Kelly, O. O. Green, and the present pastor G. P. White. The church has had only two treasurers, Hon. I. N. Ellis, for about 60 years and now his son H. R. Ellis. Their present church building is the third, and cost approximately \$135,000, on which there is a debt of about \$32,000. Probably their greatest revival was in 1908, assisted by Dr. W. W. Hamilton, when 99 were added to the church. The church gave more than \$37,000 to the 75 million campaign.

Our work at Ackerman has taken on new life since the church voted to go to full time work. In our last preaching service, we had three additions to the church and one addition to the church at prayer service last Wednesday evening. At our Workers' Conference last week, our general secretary's report showed a great improvement in every point in our Sunday school grading. The church adopted a \$3,000 budget and in just a few minutes after it was adopted we had \$2,665.00 of it pledged. We have already gone far beyond our budget in pledges. We are sending the Baptist Record to every family in the church. We are praying that this plan of placing it in the homes of our people, and of all churches cooperating in doing the same thing, will give our Baptist people knowledge, vision and conviction that will result in a great revival in our midst. We began our full-time church program February 1st.—J. B. Smith, Pastor.

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

EVANGELISM

Reverend Wade Smith and brother Perry reported on their first twenty-two days in evangelistic work 120 for baptism, 21 by letter, 1 by statement and 1 by restoration, and total contributions \$126.32. Brotherhoods, missionary societies and B. T. U.'s were organized also during the meetings.

Reverend E. D. Estes of Little Rock, who has been employed by the Arkansas Baptist Board for several years as associational missionary, will begin work with the Mississippi Baptist Convention Board March 1st as State Board Evangelist. Brother Estes is a Southwestern Seminary man, was reared at Tupelo, and his brother is pastor of the Baptist church at Morton. Brother Estes is represented as a hard worker and a man who does a constructive work and is safe and sound in the ministry. Those desiring his services will please write the Corresponding Secretary of the Mississippi Baptist Convention Board. Brother Smith is engaged until August and is turning down invitations frequently because his time has been taken. Brother Estes will do a constructive work, and those churches which have sought brother Smith's services and could not secure them because of previous engagements will do well to get in touch with brother Estes.

FIVE THOUSAND CLUB

The Five Thousand Club receipts are almost on a par with a year ago. Reverend H. T. McLaurin has just begun work and has already secured eight \$100.00 givers to the debts for this year. He hopes to increase the regular membership by 100 members per month and to secure one Hundred \$100.00 contributors for the year. If this can be done, and if those who are now members of the club will do as well as they did last year, every obligation of the Convention can be met by the close of the year. The hearty cooperation of every Baptist in the State is being solicited. We are all in the same family, and it is the duty of every one to save the family name and honor. It can be done; it must be done.

BOND REFUNDING

The refunding bonds disposed of thus far amount to nearly \$357,500.00. The last of the refunding bonds mature in 1957. For '54, '55, '56 and '57, \$52,500.00 of bonds mature each year. All of the bonds for 1955, 1956 and 1957 have been taken, and all of '54 with the exception of \$6,000.00. Those holding bonds for exchange will please bear this in mind; also it should be borne in mind that six-sevenths of the bonds mature in the second period of the ten years. The bondholders have shown a fine spirit of cooperation, and with this continued, the bonds should be exchanged within a few months, with all interest paid up, thus making current all of the Convention's obligations. Where bonds are exchanged, all interest is paid through December 1, 1937.

A WISE POLICY

Dr. Louis J. Bristow, superintendent of the Southern Baptist Hospital, New Orleans, makes a very wise statement: "We have never practiced doing a larger volume of free work than our means would allow. We believe we have no moral right to go into debt doing free work and then ask the denomination to pay for it." Had all institutions and agencies of the Mississippi Baptist Convention followed this policy, the present indebtedness would be much less than it now is. Not to follow this policy means to be free with the other person's money without his consent.

LET'S GO

By A. L. GOODRICH, Circulation Manager
"Ask the People and They'll Subscribe"

GOING PLACES

Tchula:

Rev. C. J. Olander is the pastor at Tchula and that means that Baptist affairs at Tchula are on the up-grade. In fact, many think the step from fourth to half time will be made soon.

The parsonage debt which for a long time hampered the work is now nearly liquidated.

We found a growing interest in the Cooperative Program. Also they have a budget and the budget works.

We presented the EVERY FAMILY plan to some of the members. They liked it and hope to get the church to adopt it, probably before this article appears in print. They have.

Cruger:

We found conditions at Cruger very much as they were at Tchula. The budget system has been installed and the people like it. It has led to increased interest along all lines.

Last year the per capita gifts of the Cruger Baptists averaged slightly more than \$20.00. Few, if any churches, surpassed that record.

We found the same favorable attitude toward the EVERY FAMILY plan as at Tchula. They have.

Holmes County subscriptions are listed as follows: Cruger 2 (probably EVERY FAMILY by now); Durant 13 and 4 R. F. D.; Goodman 24; Tchula 2 (probably EVERY FAMILY by now); West 30; Wyatt 1; Pickens 32; LEXINGTON 61.

Morgan City:

At Morgan City we were entertained in the new parsonage erected since Joe Olander became pastor, (no debt). In addition to leading them to erect a parsonage he has led them from one afternoon service to half time. Last year three times as much was given to outside causes as was planned in the budget.

Plans are now being made to build a new church on the pay-as-you-go plan.

One of the most helpful organizations at Morgan City is the W. M. S. that really functions.

We presented the EVERY FAMILY plan to the prayer meeting folk and they like it as most churches do. They have.

Leflore County subscriptions are recorded as follows: ITTA BENA 38 and 8 R. F. D.; Greenwood 32; Highlandale 1; Schlater 1; Sidon 10; MORGAN CITY 10, (EVERY FAMILY Feb. 15); Minter City 2; MONEY 14.

Poplar Springs (Meridian):

Rev. W. B. Able and his good wife invited the deacons to a delightful supper and delightful means just that and more. The purpose of the supper was to allow us to present the EVERY FAMILY plan.

We were given a good hearing and Poplar Springs hopes to soon greatly increase the number of Record readers. In fact, we have heard that one person has agreed to pay one-half the cost of sending the Record to EVERY FAMILY.

Last fall the final \$3,300 was paid on the church debt.

With the stimulus of no debt the basement has been remodelled, providing needed Sunday school rooms and an up-to-date kitchen.

There were 26 additions to the church last year.

Brother E. B. Snowden is the Sunday school superintendent and brother Lamar McDonald directs the B. T. U.

Lauderdale County subscriptions are recorded as follows: Bailey 3; Bonita 2; Collinsville 7; Complete 1; Daleville 2; TOOMSUBA 7; Russell 1; Kewanee 5; MARION CHURCH 16; GOODWATER CHURCH 7; Concord church 3; Fifteenth Avenue Church 32; First Church 32; Forty-first Avenue 11; Eighth Avenue 4; Southside 6; Highland 25; Poplar Springs 7; miscellaneous 12.

(Continued on page 9)

ORDER IN THE RESURRECTION

A further word about Phil. 3:11, and I will say to begin with, certainly this verse of Scripture does not have reference to some high standard or attainment in this life alone, but to a certain standard in service necessary to attaining unto the resurrection of the body from among the dead in a future day.

Notice Paul's words, "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death: If by any means I might attain unto the resurrection of (from among) the dead." The New Testament teaches order in the resurrection, I Cor. 15:23.

Christ was the first person raised from among the dead with an immortal body. Immediately following His resurrection many of the saints arose from among the dead. Matt. 27:52-53.

The next resurrection from among the dead will be they that are Christ's, (not only by purchase, but by consecration) at His coming, 2 Cor. 8:5, Gal. 5:24, and that is what Paul had in mind when he said, "Not as though I had already attained," that is, it depended on his knowledge of Christ and faithful sacrificial service to the end of life. And that was the mark He pressed toward in service, and the prize of the high calling of God in Christ Jesus was the privilege of attaining to that resurrection. Those that attain to that resurrection from among the dead will occupy thrones of judgment during the 1,000 year reign of Jesus on earth, Rev. 20:4.

That is the resurrection Jesus had in mind. Lk. 20:35-36, "But they that shall be accounted worthy to obtain that world (age) and the resurrection from (among) the dead," etc.

That resurrection will be followed by the resurrection of the saints martyred during the great tribulation, Rev. 20:4. It is said of them, "And they lived and reigned with Christ a thousand years." One thousand years later the rest of the dead will be raised, and in that last resurrection will be multitudes of God's unfaithful children.

In Heb. 11:35, we have these words, "Not accepting deliverance; that they might obtain a better resurrection," which could be better only as to time and privilege. God will appoint a set time and remember every one of His children. He will call and they will answer. He will have a desire to the work of His hands. Job 14: and in the end there will be a multitude that will fill this earth after it is made new, converted into a vast plain, with no more sea. Rev. 21:1-2.

I believe we are far into the beginning of the end time, and have a hope that I will be living when Jesus Comes, but if He doesn't come in a few years I'll be going, and I hope I will attain that standard in His service that I will be accounted worthy to obtain that age, and the resurrection from among the dead. Lk. 20:35-36.

Yours for rightly dividing the worth of truth,
J. W. Hicks

AREN'T YOU GLAD
J. E. Dillard

Aren't you glad Southern Baptists are paying their debts. The individual churches, the state agencies and the Southwide agencies are gradually but surely getting out of debt.

Aren't you glad the Southwide agencies now owe less than \$3,600,000? They have paid over \$300,000 upon the principal of these debts since the meeting of the Southern Baptist Convention. A few years ago these debts amounted to over \$6,000,000.

Aren't you glad we have the Baptist Hundred Thousand Club? This club had paid (Jan. 31, 1938) \$799,356.50 upon the principal of the Southwide debts thereby saving enough in annual interest to pay the salaries of sixty foreign missionaries.

Aren't you glad the Baptist Hundred Thousand Club receipts are growing instead of falling off? We received more in 1937 than in 1936; and \$2,718.48 more this January than last January.

Aren't you glad that every cent received

through the Baptist Hundred Thousand Club is paid upon the principal of the debts of Southern Baptists? Not a penny is taken out to pay interest upon debts or to pay the cost of promoting the club not even for postage.

Aren't you glad that everybody who really wants to can help Southern Baptists get out of debt by joining the Baptist Hundred Thousand Club? Any one who can and will give one or more dollars a month can be a member, and where one cannot give a whole dollar, two or more can join together and give it and be members, thereby hastening the day when we will have a debtless denomination.

Get a Baptist Hundred Thousand Club membership card from your pastor, Brotherhood leader, or the stewardship chairman in your W. M. S. and then sign it today and be one of the debt-paying Southern Baptists.

CHURCH UNION LOOMS IN ENGLAND
By Arthur J. Barton

According to a special cable to the New York Times from London under date of January 21st, church union is under consideration in England. The plan of the union as outlined in the newspaper report reminds one of how the lion and the lamb lay down together, the lamb in the lion.

The proposed plan, put forth under the guise of a union of the Protestant denominations in England, is virtually the absorption of Baptists and other nonconformists by the Anglican, or established church. The question of establishment or dis-establishment is not mentioned and one is left to wonder what would be the relation between the resulting denomination and the government. Other features of the plan are given but nothing is said on this phase of the question. It might fairly be presumed that the new organization would succeed the present English Church in its relation to the government, since, as already hinted, the plan of union virtually provides for the absorption of nonconformist denominations by the present established church.

The news dispatch can hardly be quoted in full in this article but some of the highlights of the story may be given. First of all it is announced, "Plans for one great united Protestant Church of England in which Anglicans and Nonconformists would become members of one 'visible society' were issued by religious leaders tonight."

Under the head of "Proposed Governing Bodies" it is suggested that, "The proposed new church would be governed by a general assembly, diocesan synods and congregational councils. Through these councils the people would have an effective voice in the selection of their 'presbyter in charge,' as the ministers or priests in chief charge of congregations would be known." The news report says, "The report is emphatic in declaring that the proposed unity would mean small change in modes of worship."

As reported in the press the plans says, "Reunion does not mean absorption by any existing body, nor would it involve a flat and meagre uniformity. Rather it would conserve and make more widely available the spiritual treasures presently (now) cherished in separation."

That looks interesting. From the purely human point of view and from the consideration of expediency it would appear quite fair and plausible, would it not? Hold that in mind and then consider this, "Bishops of the Church of England would be accepted as bishops of the united church if they assented to the basis of union and accepted its constitution. New bishops would be chosen from among the ranks of the 'presbyters' of the uniting churches in a number proportionate to the communicant memberships of the churches concerned."

"A 'college of bishops,' representing each of the constituent churches, is suggested for each diocese in the initial stage of the reunion."

One other provision: "The Archbishop of Canterbury would head the proposed church as president ex-officio of its General Assembly. It would

accept the creeds and sacraments, and baptism (baptism is defined) would be an essential condition of membership. In the matter of forms of worship, however, there would continue to be variety." Without going into further detail I think my readers will agree with the suggestion made above that this plan hardly contemplates a "union" but rather would mean the absorption of the Nonconformist denominations by the Anglican Church. This is true apparently because the plan would retain the essential features of the Anglican Church, both its form of government and its doctrines and sacraments.

All of this ought to be interesting and instructive to our Southern Baptist people. It is an illustration of the extremes to which the absurd proposal for "church union" is now going in some quarters, and of how even some so called Baptists are being taken in and are surrendering everything that is distinctive and fundamental in our Baptist position. I am sure that an intelligent Southern Baptist would find himself saying, "Well, surely no Baptist is or could be involved in such a scheme of church union." It would seem so but it is worthy of note, and it surely will be painful to note that Rev. M. E. Aubrey represented the Baptists in the formation of this plan. Many of our Southern Baptists will remember Dr. Aubrey and his visit to the United States and how he was introduced to the Southern Baptist Convention as one of the great, outstanding Baptists of the world. And now he would lead the Baptists of England into a church union that would surrender every distinctive Baptist principle and would destroy what the Baptists have stood for and done in England and elsewhere to the ends of the earth. Upon reading the story one finds oneself instinctively saying, "Oh for John Clifford, who suffered fine and imprisonment for Baptist principles at the behest of the established Anglican Church." It is safe to say that if John Clifford were still living and active the Baptists of England would not even consider such ignoble surrender of principle.

And yet in the face of such facts as here presented we find here and there a preacher even among Southern Baptists who believes that Southern Baptists ought to join up with all manner of inter-denominational and nondescript organizations. We even find one here and there who believes Southern Baptists ought to unite with the Federal Council of Churches, one of the most dangerous and destructive organizations to be found anywhere, that is if we are to preserve and perpetuate fundamental, distinctive Baptist principles. More and more I thank God every day for our Baptist freedom and Baptist democracy and for the fact that we have no ecclesiastical over-lords that can corral our great Baptist people and herd them in the folds of an empty and hollow ecclesiasticism.

Temple Baptist Church,
Wilmington, N. C.

In New York City with its more than 7,000,000 population there are less than half a million Protestant church members; what the Watchman-Examiner calls the world's greatest mission field.

Dr. D. H. Hall becomes pastor of First Church, DeLand, Fla., on Feb. 1, the church near Stetson University. Dr. Hall is a native of Mississippi, reared in New Albany. We wish for him abundant blessing in this field.

Federal officers destroyed seven stills which were in operation in Mississippi last week, three in Harrison County, two in Sunflower and one each in Hinds and Washington. It is well known that the federal government issues license in Mississippi, a dry state, to people to sell liquor. And yet in spite of the fact that so far as the federal government is concerned this is a wide open wet state, here are illicit stills in operation. We were informed by the liquor people before the prohibition amendment was repealed, that repeal would abolish bootlegging and general lawlessness. Anybody who accepts the unsupported word of a liquor advocate ought to be sent to the institution for the feeble minded.

Kingdom News From Many Lands

CHARLES E. MADDRY, Executive Secretary

INABELLE C. COLEMAN, Publicity Secretary

INSIGHT AND UNDERSTANDING

Charles E. Maddry

We are told in the Chronicles that after the tragic death of King Saul, David ruled over the tribes of Judah in Hebron. After seven years of strife and civil war, representative men of all the tribes came down to David in Hebron to offer him the crown of all Israel. Among the many who came, there were two hundred from the tribe of Issachar and we are told that they were "men that had understanding of the times, to know what Israel ought to do."

The Foreign Mission Board faces the most difficult and trying situation today in the Orient that the Board has faced in the ninety-three years of its history. Japan at the cost of many thousands of lives and a vast amount of property has forced her rule upon a vast area of China. All of the territory in which our Board is doing work, except South China, is now under the domination of Japan. And it is only a question of days when South China will be compelled to yield.

Our missionaries are virtually prisoners of war in the port cities of China. They are not allowed to return to their stations or have any communication with their Chinese brethren and co-workers in the occupied areas. What is the future for our mission work in China? If we look at circumstances and the terrible events of today, we will be in despair and say it is all over. Our missionaries have been driven out, our churches and members have been scattered. Many believers have been brutally outraged and slaughtered. At least a quarter of a million dollars worth of our property in Shanghai alone has been destroyed. What shall we do in this dark hour? What shall be our attitude as we face the dark and uncertain future of mission work in China?

Now is the time to take a long view of things. Now is the time to pray God to give us insight and understanding of the times in which we are living, that we may know what God would have us do. We must first of all do everything within our power to bring relief and comfort to our suffering brethren and sisters in China. Millions of innocent and helpless people are going to perish this winter for lack of food and clothing, unless generous minded people all over the world speedily send relief.

Then we must set our house in order and get ready for a great advance in mission endeavor in China when this unjust and cruel war is over. Every door will be open for the preaching of the Gospel when the storm passes. Every letter from China brings the good news that the people are everywhere ready and anxious to hear the Gospel. We firmly believe that somehow in God's own time and way, it will all work out for the "furtherance" of the Gospel. We should begin now to strengthen our missionary force in China and be ready for the spacious and challenging day just ahead. New missionaries should begin the study of the language so that they may be ready to preach and teach the Gospel as soon as the last battle is over.

The Greatest Day Ever Known for Preaching the Gospel to China is Just Dawning—God Help Us to Be Ready for It!

DR. MADDRY IN FLORIDA

The Executive Secretary of the Foreign Mission Board, Dr. Charles E. Maddry, is spending the week of January 30-February 6 with Rev. Charles A. Maddry and his congregation of the Avondale Baptist Church, Jacksonville, Florida. Dr. Maddry is preaching twice daily in these revival services. A year ago Dr. Maddry held

a revival in this church and more than forty were converted.

MADDRY TO PREACH IN ROGER WILLIAMS' TRICENTENNIAL

The Baptists of Rhode Island are celebrating their tricentennial and honoring their founder, Roger Williams, in the First Baptist Church, Providence, Rhode Island, March 6th. Dr. Charles E. Maddry, Executive Secretary of the Foreign Mission Board, has accepted the invitation to address Rhode Island Baptists on "World Outreach of Baptist," March 6, at the special tricentennial service.

CONDITIONS IN JAPANESE-CONTROLLED NORTH CHINA

From Manchukuo where the Japanese have been in control since 1934, comes the following heart-breaking news:

"This is one of the severest winters we have known. The thermometer goes down to lower than 35 degrees below zero (F.). There have been times when the thermometer went lower, but this winter we are having wind along with the cold, which makes it bitter. Every night poor Russians and Chinese freeze to death here in the city. Only today we received eleven large bundles of old clothing given by missionaries in Korea when we were down there on vacation last summer. This is being distributed, largely by the local congregation, to suffering Russians. Our Brothers in Need Relief Committee here raised \$1,700 for the opening of a soup kitchen and night shelter for these poor white Russians, and this money would have brought much relief, but certain authorities who are in charge of this country refused to give our committee official recognition and refused to allow us to do this relief work. So the money is being returned to the donors — Americans, French, German, British and others—with a request that they find some way of giving relief individually. Some of us will be able to find a way of giving relief in spite of these hindrances. Jealousy, a desire to thwart good done by Europeans, and an apparent desire to drive Russians from this region seems to be back of this refusal. Man's injustice to man as seen in such things and in war makes us almost sick sometimes. It does make us sick at heart. A lot of old clothing was also gotten together at Seoul, Korea. Not only have we been unable to get permission for this clothing to be sent here for the poor white Russians, but, I am told, simply the gathering together of it has gotten some missionaries in trouble there. You can hardly imagine the contemptible way we are sometimes treated in such things. "Vengeance is mine," sayeth the Lord. How long, how long, we wonder will He allow some things! But we must press on as best we can for the relief of the suffering and the saving of the lost.

"I must now close and prepare to lead prayer meeting this evening. We had good Christmas services. My wife has here in the home at this time a number of young Christian women for a prayer meeting and organization of a new woman's society. As I write, I can hear some of them weeping as they pray for conditions that exist among their brothers and sisters in China and for the souls of so many here in this city. May God guide and bless each of you. With Christian love and every good wish."

THE BEST YEAR YET—WUCHOW, CHINA

R. E. Beddoe, M.D.

The report of the Stout Memorial Hospital, Wuchow, China, shows an increase in all departments and activities of about 100 per cent over

1936. Receipts from all sources total approximately \$90,000.00 Kwongsi currency. This includes a gift from the Texas W. M. U. of \$1,500.00, the Kentucky White Cross gift and several smaller amounts. The total number of individual in-patients was 1,751, or 884 more than for 1936—more than twice as many.

The professional standard has been raised, due mostly to the fine work of Dr. William Wallace. The staff meetings for scientific discussions that he started in October are already reflecting upon the work of the staff.

The physical plant has been renovated, repaired and improved. The most important improvement is the installation of sanitary toilets throughout the entire building—made possible by the gift from Texas.

The most far-reaching advance has been in the evangelistic department. Up to December first there had been 13,225 personal interviews; 1,350 religious services; 2,284 visits in the city; 19,717 tracts distributed; 206 persons definitely accepted Christ and 42 baptized. Also, a large number of Bibles were sold to patients.

On the whole 1937 has been one of the finest and most fruitful years in the entire history of the hospital, if not the finest. The Sino-Japanese conflict has not yet affected our work adversely. On the contrary, it has widened our contacts for vast numbers of refugees from other parts of China have passed through and many of them have been contacted by our workers.

This bright picture may be changed if the conflict spreads to South China, as it seems certain to do. We fully expect disruption in the near future, but we can only trust in God for guidance and try, to the limit of our very limited ability, to measure up to any situation that might arise.

OPPORTUNITIES IN CHINA GREATER THAN EVER

Doris Knight, Hwanghsien

The evangelistic opportunities have never been greater than they are now. I am sure others in the station have written you of the special meetings for non-Christians which went on for about a month in the city church and which were so wonderfully blessed of God. One hundred people have been baptized since we came back three months ago. Dear Pastor Fan is so happy about it. He is surely God's good gift. I told the story of his life yesterday in chapel as an illustration of how God's power works in our lives to carry out His plans for us; so that all over again I am realizing what a wonderful thing was accomplished in the bringing of a man out of an environment such as his was, to such a distant place, where there is both a Christian high school and a seminary and preparing him for that work in the city church. It thrills me every time I think of it.

IN SPITE OF WAR—

Hermon C. E. Liu, President Shanghai University

You have been indeed a good "Santa Claus." Dr. M. T. Rankin has just told me that you have cabled an additional gift of U. S. \$1,000.00 to the University, for which we are very grateful. Kindly express our sincere thanks to the Board. (Southern Baptists' special gift to China made this possible.)

In spite of the terrible situation around us, we are joyfully celebrating the birthday of the Prince of Peace and Justice. We have decided not to present gifts to each other but make a donation to the fund for relief of war refugees. For this Christmas I am assisting the Shanghai Christian

(Continued on page 11)

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

Miss Mallory announces that the Lottie Moon Christmas Offering to date is \$275,890.38. Mississippi has given \$13,289.96 of that amount. Those of you who have not sent yours in, please do so at once.

Our women will be happy to know that our Local Board elected Miss Jane Pinnix as field worker of the W. M. U. for the remainder of this year, beginning March 1st. Miss Pinnix is a Mississippi girl who is educational secretary in one of the churches in Richmond, Va., at present. We will be happy to have her come home.

The following article will be good supplementary material to use in the Annie W. Armstrong Week of Prayer for Home Missions. It is of special interest to me because I was privileged to attend the first religious service spoken of in that article.

CHRISTMAS ON ST. JOHN ISLAND

By H. O. Horn, Houma, La.

It was Tuesday after Christmas, but to the people (French Indians) on St. John Island it was Christmas, their first Christmas.

No one knows just who or when the first settlers settled on this island. A little strip of land one-quarter of a mile wide and about three miles long, out in the marsh lands 30 miles south of Houma.

At present there are about thirty families that occupy the island. Occupy is the right word to use, for those of us who have known a few of the comforts of life would never say that those people "live," in the sense we know life. The people know nothing of the comforts of life. The palm-covered huts are bare of furniture. A bed or two made of old planks nailed to the wall in the corner of the hut with a mattress made of swamp grass, an old broken cook stove or heater and a home-made bench and table is about the extent of furnishings found in the huts of those people. It is one place where Henry Ford is not represented, although we did find a Singer sewing machine in one of the better huts.

Those people have grown up in absolute ignorance. There never has been a church or school on the island. So far as we know there never had been a religious service of any kind held on the island until Rev. A. D. Martin, missionary under our Home Mission Board, visited the island about a year ago. Those who settled the island in the dim past no doubt were Roman Catholics, for on the walls of the huts may be found a few pictures of the Madonna and Child or some so-called saint. The island is scant in vegetation. Only Marsh grass and a few scrub ash trees. There are no fields or gardens. The only stock to be found are a few cows.

To reach the island one must park his car at Point-on-Chein (Oak Point) and from there go by boat about ten miles down the canal and then transfer to pirogues (canoes) about one-quarter of a mile from the island, for the water near the island is too shallow to operate a motor boat.

On Tuesday after Christmas our party composed of Rev. A. D. Martin, his daughter, Alice, Miss Guest, Mr. and Mrs. Ford, Mrs. Hearn and myself, left Houma with our cars loaded with toys and candy which had been donated by several of our Baptist churches in Louisiana and Oklahoma. We parked our cars at Point-On-Chein, loaded the toys, candy and ourselves into a motor boat and started for the island. The tide

was out at that time and the water in the canal was so low that after we had traveled about six miles the boat had to be pushed along with long poles by the two natives operating the boat. A quarter of a mile from the island we were met by several men and small boys from the island with four pirogues. We transferred to the pirogues, two and two, and were pulled by the men and boys holding long ropes tied to the pirogues as they walked along the muddy banks, for the water at that time was too shallow to even paddle a pirogue.

We were met at the landing by a large crowd of men, women and children all dressed in their "Sunday best," who followed us to the place where the Christmas tree service was to be held.

Our ladies soon dressed the Christmas tree in red, green and silver decorations. The boxes of toys and candies were then placed under the tree and the service began. Miss Guest officiated at the little folding organ while we sang several Christmas hymns. Prayer was offered and brother Martin then read the story of the birth of Jesus and spoke a message that stirred my soul, even though I could not understand a word he spoke, for he spoke in the language of the people of the island (French). The toys were then passed out to the children and a bag of candy was given to every man, woman and child present. The adults enjoyed the candy as much as the children.

It would indeed be a heart of stone that would not have been touched by the sight we saw as bright eyes sparkled and eager little hands reached out for the toys and candy. One little girl, who had gotten a little tea set, was found by Miss Guest looking very much distressed and disappointed. The trouble was soon found. She had seen a doll, perhaps the first she had ever seen, and nothing else would satisfy. She wanted a "little baby," proving that the mother instinct is strong in the heart of every female regardless of nationality or age. A little doll was soon found and exchanged for the tea set and then there were smiles instead of tears.

Brother Martin dismissed the crowd with prayer and I got what I hope will be 30 feet of good moving pictures. So ended the first Christmas tree service ever held on St. John Island. And so ended a very thrilling and inspiring experience for those of our party.

—O—

Little Rock, Arkansas.

Rev. N. S. Jackson,

Jackson, Miss.

My dear Mr. Jackson:

I am writing today in response to your request as to conditions existing in Arkansas under our liquor laws.

Travelers say that there are more liquor signs in Little Rock than seen in any other city according to size. This, with radio, wet newspapers, and screen adds affects the thinking of our youth and sad to say womanhood. The law allows package selling and we see large up-to-date cars drive up in front of liquor stores and women buy their packages to take into the home. In many homes are found the bottles empty and filled sitting on side boards and kitchen cabinets. In those homes are children of all ages, observing all this. Impressions are made on them that is lasting. The youth go by and get their packages and drive no one knows where to drink.

I consider the old-time saloon preferable to present conditions in our state. It was then considered disrespectful to drink. Now, the liquor traffic is doing all in its power to make drinking respectable.

We do not like our liquor laws.

Mrs. C. H. Ray, President

Baptist Woman's Missionary Union
of Arkansas

The above letter needs no comment. Let the good women of Mississippi start such a protest to the legislature, now in session, that all effort to legalize hard liquor in Mississippi will be STOPPED.—N. S. Jackson, superintendent, Anti-Saloon League.

—BR—

State B. T. U. Convention at Meridian, Feb. 22-23. Bed and breakfast furnished all messengers.

Pastor Sandifer reports 58 present at the mid-week service at Pinola. These good people love to go to church.

The Baptist Record is reaching about one Baptist in four in Mississippi. Help us to get the other three.

We learn that Mrs. L. O. Dawson followed her husband only five days later to the Father's house. They were soon reunited.

Dr. Frederick L. Anderson, one of the outstanding missionary spirits of the Northern Baptist Convention, passed away on Jan. 23.

Is this news? Would it be news in your church? A deacon of First Church, Lynchburg, Va., being out of town on prayer meeting night, wired the pastor, "Sorry I cannot be with you tonight. Regards."

Rev. Joe Cruse was ordained to the ministry by the Turner Memorial Church, Ft. Worth, recently. This is the church from which Rev. D. Wade Smith has recently come to Mississippi, and to which Rev. Wayne Alliston has returned. Brother Cruse has worked three years in Fort Worth, and has recently accepted a call to Ebenezer church in Jefferson Davis County, Miss. Ebenezer has recently enjoyed a great revival in which brethren Wade Smith and M. E. Perry assisted. There were 40 additions to the church, the budget for the year was fully subscribed and the Cooperative Program included. This church is as old as the state of Mississippi and so far as known this is the first time it has held a revival meeting in the winter time.

The Executive Committee of the Southern Baptist Convention reports for January a total of \$265,320.77 for all Southwide objects sent through the committee. This is more than \$31,000 over the same month last year, or an increase of about twelve per cent. This sum came through three channels, the Cooperative Program, designated gifts and the Hundred Thousand Club, about one-half through designated gifts which looks like the Lottie Moon offering was responsible. Mississippi sent for Southwide objects a total of \$9,424.14, nearly \$7,000 of which was for designated objects. Mississippi was eleventh on the list.

PASTORAL CHANGES: C. A. Howell goes from Eustis to Palm Avenue Church, Tampa, Fla.; E. W. Lloyd goes to Danville, Ark.; L. S. Williams from Sandersville to Barnsville, Ga.; W. A. Burns from Chipley to Greenwood, Fla.; B. H. Kazee from Moorhead to Mayslick, Ky.; J. A. Hunnicutt goes from Cliffside, N. C., to S. Greenwood, S. C.; M. W. Gordon resigns at Spencer, N. C.; R. C. Blalock resigns at McLeod, Okla.; E. R. Beuler goes to Antlers, Okla.; Truett Sheriff to Hastings, Okla.; C. M. Savage resigns at Temple, Okla., to become an evangelist to young people; H. T. Sullivan goes from Long Leaf, La., to McLean, Texas; J. V. Carlisle from Martinsville, Ind., to Calvary Church, Hamford, Mo.

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Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

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EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

Associational Meeting

The fifth Sunday meeting of the Yalobusha County Baptist Association met with Tillatoba Baptist Church on Sunday, January 30th. The attendance was not large but a good meeting was reported. The church and community furnished a bountiful meal at the noon hour. Tillatoba is noted for its hospitality.

The meeting was called to order by Moderator G. E. Denley, with T. T. Gooch, clerk, also present. At 10 a. m. Sellers Denley led the devotional. G. E. Denley taught the Sunday school lesson for this day. T. T. Gooch gave echoes of the recent Sunday school conference which was held at Grenada.

In the afternoon session, devotional was led by C. H. Ellard. The Sunday School as an Evangelistic Agency was discussed by C. H. Wood. Rev. L. J. Crumby preached an interesting sermon. The B. T. U. as an Evangelistic Agency was discussed by K. R. Cofer. The W. M. U. as an Evangelizing Agency was discussed by Mrs. C. C. Pate. The Need of Evangelism in Yalobusha County was discussed by L. J. Crumby.

The services were enjoyed by all and they were helpful. Another meeting will be held the fifth Sunday in May at a place yet to be announced.

The church at Coldwater, Neshoba County, voted recently to finance two buses to transport people in outlying districts to Sunday school and other church services. That is one fine way to do mission work. It will pay in many ways.

News came recently that Mrs. Jack Breland of the Fellowship Baptist Church, Choctaw County, died recently. She was a faithful member of Fellowship church. May her aged husband and the children be consoled in Him.

Rev. O. P. Breland, of Columbus, Miss., says: "I will be with Pastor J. E. McCraw in a meeting the sec-

ond Sunday in July, with you at Scuna Valley, Yalobusha County, the fifth Sunday in July and with the Oak Grove Baptist Church, Neshoba, the second Sunday in August." He preached for Spring Creek Baptist Church, Neshoba County, recently.

Brother R. E. Perry of Graysport, Grenada County, writes: "Graysport Baptist Church has recently elected Rev. F. Z. Huffstatter as its pastor for this year. Brother Huffstatter succeeds Rev. J. B. Ray who left the field the first of the year.

Regret very much that Rev. W. H. Lowrimore of near Coffeeville is still in a serious health condition. He was to have gone to the Baptist Memorial Hospital at Memphis, last week for examination and possible treatment. May this useful man be well soon.

Again our state was called upon to give up one of our very best preachers, when Dr. John W. Mayfield was called to his heavenly reward. We will miss him in our church work. Also the death of Bro. M. E. Moffitt, called away another good Baptist. May the dear Father comfort all the bereaved.

The Smith-Perry evangelistic party will be with the Coffeeville Baptist Church in her evangelistic meeting the last of June and first of July. Be praying that the Lord will give a real revival.

No legislator in Mississippi will vote for the licensing of liquor in this state who is a democrat and believes in the majority rule. Our state has voted overwhelmingly against the sale of liquor, so their wishes should be obeyed. More than half the counties in the state have voted against the sale of wine and beer in the state, so the repeal of the wine and beer bill should be speedily adopted. Let the majority of the people rule!

I am reading the new book, "Re-thinking Baptist Doctrines," edited by Dr. V. I. Masters who is editor of the Western Recorder, Louisville, Ky. This book hits the spot, is according to the Word, and should have a wide reading by Baptists everywhere—and it will not hurt others to read it. Many Baptists do not know what we stand for in a doctrinal way and this book will inform them.

GOING PLACES

(Continued from page 5)

Walnut Grove:

Annually the Walnut Grove Baptists have an oyster and fish supper. Having been present at the 1935 supper we heard Dr. M. O. Patterson, the pastor, the very first time he invited us. Any one having attended a supper where they had oodles and oodles of fish and oysters cooked to a queen's, (or Baptist's) taste will know what we enjoyed.

Space forbids a full account of the program but it was well prepared and presented—games and all.

We told them about the EVERY FAMILY plan and believing it would be a profitable investment, they adopted it.

As we have been promised a picture of the new church building, we will just wait and let you see for yourself. But it is a beautiful build-

ing and well planned.

Treasurer J. J. Paschal made a fine financial report for 1937.

Leake County subscribers are listed as follows: CARTHAGE CHURCH 71; Dossville 8; Edinburg 2; Tuscola 15; WALNUT GROVE CHURCH 88; Lena 8 and 4 R. F. D.; Madden 4; Bolatusha 1; Midway Church 9; Thomastown Church 31; Standing Pine Church 2.

Silver Creek:

Pastor C. O. Daniels knows how to get the Silver Creek folk to take Bibles to church. Eighty-nine people were present at Sunday school—71 Bibles were present.

There were approximately 25 additions last year.

The Silver Creek folk are noted for standing by the pastor. This probably explains why the finances are in good shape.

We spoke to the church about the Baptist Record's claim on Mississippi Baptists and in the afternoon we spoke to the deacons about the EVERY FAMILY plan. Every deacon was present except one and he, being a physician, was called to see a patient.

Lawrence County's subscribers are listed as follows: Verna 4; Wanilla 2; Silver Creek 16; Sontag 3; NEW HEBRON CHURCH 56; Oakvale 4; Jayess 1; NEW HOPE CHURCH 13; Monticello 13; Oma Church 2; Bethlehem Church 3; Pleasant Hill Church 6.

Starkville:

For many years Dr. J. D. Ray has been pastor at Starkville. Besides his own Starkville people he has a great opportunity with the State College students.

Forward steps for 1938 have been planned in all departments of the work. The 1938 budget shows an increase over 1937.

We spoke to the prayer meeting about the EVERY FAMILY plan and the people gave us a good hearing.

Oktibbeha County's subscribers are listed on our records as follows: STURGIS 51; Sessums 1; Starkville 20 and 2 R. F. D.; Longview 11; Maben 4.

All These Can't Be Wrong

The following churches have adopted either the 50% plan or the EVERY FAMILY plan: Waltersville (Warren County), Homewood (Scott County), Mendenhall, Pelahatchie, Taylorsville, Leaf River, (Smith County), Louise, Cruger, Tchula, Morgan City.

Among the reasons for taking this step are:

1. If the Record is good for part of the folk it is good for all of them.
2. Informed Baptists are better than uninformed ones, other things

Rheumatic Like CONDITIONS

Such as arm, shoulder, back, hips, legs, knee aches and pains, muscle soreness, arthritis, sciatica, etc., can be permanently relieved through a unique and scientific method.

Positive Lasting Results

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being equal. The Record helps make informed Baptists.

3. It causes increased giving.

4. It counteracts trashy and smutty literature.

5. It will pay for itself in dollars and cents by causing increased giving.

—BR—

S. S. ATTENDANCE FEB. 6, 1938

Jackson, First Church	1,041
Jackson, Calvary Church	1,057
Jackson, Grif. Mem. Church	728
Jackson, Davis Mem. Church	214
Jackson, Parkway Church	250
Jackson, Northside Church	109
Clinton Church	404
Laurel, First Church	567
Laurel, West Laurel Church	497
Laurel, 2nd Ave. Church	256
Laurel, South Laurel Church	109
Vicksburg, First Church	475
Columbia, First Church	484
Meridian, 41st Ave. Church	258
Newton Church	272
Indianola Church	210
Forest Church	210
Crystal Springs Church	250
Dixie Church	92
Magnolia Church	211

—O—

B. T. U. ATTENDANCE FEB. 6th

Jackson, First Church	173
Jackson, Calvary Church	265
Jackson, Grif. Mem. Church	301
Jackson, Davis Mem. Church	114
Jackson, Parkway Church	115
Jackson, Northside Church	42
Laurel, First Church	110
Laurel, West Laurel Church	179
Laurel, 2nd Ave. Church	82
Laurel, South Laurel Church	84
Vicksburg, First Church	110
Meridian, 41st Ave. Church	48
Newton Church	138
West Point, First Church	160
Hattiesburg, Immanuel Church	106
Indianola Church	132
Crystal Springs Church	95

—O—

BROTHERHOOD ATTENDANCE

FEBRUARY 6

Laurel, First Church	44
Laurel, West Laurel Church	32
Laurel, 2nd Ave. Church	19
Laurel, South Laurel Church	18

—BR—

BROTHERHOOD ATTENDANCE

JANUARY 30

(Too late for last week)

Laurel, First Church	37
Laurel, West Laurel Church	32
Laurel, 2nd Ave. Church	18
Laurel, South Laurel Church	12

—BR—

Dr. Jno. H. Buchanan of Birmingham helped in a meeting at Ashland, Ky., Feb. 7-14.

Good News

ASTHMA

PAROXYSMS RELIEVED

For ready relief from the suffocating agonies of asthmatic attacks, try Dr. Schiffmann's ASTHMADOR. The standby of thousands for over 70 years, ASTHMADOR aids in clearing the head—helps make breathing easier—allows restful sleep. At your druggist's in powder, cigarette or pipe mixture form.

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Lavonia, Ga.

Sunday School Lesson

Prepared by
L. B. CAMPBELL

(These comments are based on the International Uniform Sunday School Lesson Outline, copyrighted by the International Council of Religious Education, and used by permission.)

Lesson for February 13, 1938 CONSERVING THE SABBATH FOR MAN

Lesson Text: Mark 2:23-3:6

Introduction. As the popularity of Jesus grew, the opposition to Him upon the part of the religious leaders of the people also grew. His popularity with the masses of the people raised the ire of the religious leaders and brought about their plans for His destruction. Mark tells how the opposition to Jesus grew. First they reasoned in their hearts against Him (Mark 2:7, 8); Second, they uttered their criticism to His disciples (Mark 2:16); and finally, they voiced their criticism to Him in person (Mark 2:18).

In the lesson for this Sunday, the Pharisees put another criticism directly to Jesus, and finally in desperation they are driven by their meanness to seek His destruction. In this search they went and made common cause with a party of people among them whom they bitterly hated. The Pharisees never had agreed with the Herodians on any question before, but now they get together with the Herodians in a common hatred of Jesus.

Behind all the opposition to Jesus lay unbelief. The Pharisees did not believe on Jesus, but their lack of belief was not a negative thing merely. Unbelief was and is disbelief, and disbelief is positive opposition to Jesus. Then as now, disbelief is a positive sin. Positive sin is positive in its effects. The effect in this case was to confirm the Pharisees in their opposition to Jesus. They witnessed the wonders which He wrought and they heard the words of grace which fell from His lips, but instead of their being drawn closer to Him by His words and works, they were only driven farther and farther away from Him. They would not believe, and there are none so terrible in their unbelief as those who will not believe, as there are none so blind as those who will not see.

In the lesson for the day, Jesus makes clear His claim to lordship. He affirms that He is Lord even of the sabbath day. He teaches concerning the sabbath and caps His teaching with the assertion that the day is under His control, His lordship, and subject, therefore, to having its true meaning interpreted by Him.

I. A Proper Application of the Sabbath Principle. Mark 2:23-37.

Read the verses. There was no violation of the Sabbath principle in what the disciples were doing, plucking the heads of wheat and rubbing the husks off the grains in their hands. But there was violation of the rabbinical interpretation of the principle. Jesus went about

to show His critics that they were wrong and He and His disciples were right. And He refutes His critics out of their own scriptures. "Did you never read?" V. 25. "You profess to be teachers of the law, and did you never read the very law you profess to teach?" The principle makes room for flexibility in the application of it. Here was a man of God in dire need, and he was allowed to do that which under ordinary conditions is not to be allowed. All of God's laws are made for the good of man, and that which subserves man's best interests is never in conflict with God's law. There was and is nothing wrong with the law of the Sabbath. It was made for man's good, too. And when man's good demands a departure from the letter into which the teachers have fossilized the law, the fossilized form will give way under the will of God to the requirements of the greater good of man.

The Sabbath was made for man and not man for the Sabbath. The Sabbath is meant to bring man from his labor to rest, to rest of body and rest of soul in the Lord. Let man have relief from his burden of daily grind, and a chance to allow his soul to delight itself in the Lord. So the Sabbath was to be man's servant and not his master.

The Lord of the Sabbath restores it to its true place, rescues it from the mass of dry and distressing prohibition with which the traditions of the teachers had overlaid it. If the need of man demands it, let the prohibition against labor on the Sabbath give place and room. The Lord of the Sabbath has authority to give the true interpretation of the meaning of it, and He presumes to do so.

II. Purposes of the Sabbath.

Vv. 23-27.

The Sabbath is second to man's critical needs. The Sabbath as an institution is to serve the needs of man. It has no other purpose. Oh, yes, of course it was made, instituted, to promote God's glory, but anything which serves man's good promotes God's glory also.

III. Jesus' Lordship Over the Sabbath.

bath. V. 28.

Jesus is greater than the Sabbath, as the creator is greater than the creature, as the giver is greater than the gift, as the legislator is greater than the law. Jesus gave the Sabbath, He is then the Lord of it. He has authority to interpret its meaning, and He has done so in a manner that differs radically from that which the teachers of the law gave it.

IV. God-Honoring Service On the Sabbath Does Not Violate the Spirit of the Institution. Mark 3:1-5.

This sort of service is exemplified by Jesus in the case recorded in these verses. This service took place in the house of God. That is the best place to be on the Sabbath, that is the best place to serve God on the Sabbath. There is no place else where one may become better acquainted with human need than in the house of God. There is nowhere else that man can find the remedy for human need so readily as in the house of God.

V. The Critics of All God-Honoring Service Are Everywhere.

Nowhere may a servant of God resort to do God's will but the carping critics are there. There are the blind legalists who have killed the spirit by means of the letter. The unsaved religious leaders are always in evidence, substituting for the leadings of the blessed Spirit of God the dust-dry teachings of men.

VI. The Reasonableness of God-Honoring Service.

I have said that the service which subserves the highest good of man is that which truly honors God. Now, let me turn it about and say that the service which honors God is always the service which helps man. Such service is always blessed by God. Never forget it. God blesses the service which honors Him and helps man. There is never an exception to this rule. We may think there is delay in the bestowment of

Dr. Pierce's Favorite Prescription is a tonic which has been helping women of all ages for nearly 70 years. Adv.

the honor, but when we can see clearly, we shall understand that there was really no delay. In His good time, God always bestows the honor which the God-honoring service of His children render Him.

VII. The Result of Jesus' Sabbath Service. Vv. 5, 6.

The case of crying human need was relieved. The withered hand was restored. I make me no doubt that the man thus relieved experienced the light of a great glory in his heart. He knew the experience of a soul cleansing that only God could bring, and he knew that it had come to Him because the bestower of God's saving grace had touched his life. The healed man went out of the synagogue rejoicing in his restoration, and bearing

(Continued on page 15)

DON'T MAKE

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There's no law against a person taking a bitter, nasty purgative. But what for? Who said you had to make a miserable experience out of a simple case of constipation?

Taking a laxative can be just as pleasant as eating a piece of delicious chocolate—provided you take Ex-Lax. It gets thorough results—but smoothly, easily, without throwing your eliminative system out of whack, without causing nausea, stomach pains or weakness.

For over 30 years Ex-Lax has been America's favorite family laxative. Now it has been *Scientifically Improved!* It's actually better than ever. It TASTES BETTER than ever, ACTS BETTER than ever—and is MORE GENTLE than ever.

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PREACH THE GOSPEL FIRST

It is surprisingly strange how few people—comparatively speaking—know anything about the gospel of Christ.

Yesterday, I approached a young man that was working with me, concerning the welfare of his soul. I asked him if he was a member of the church: to which he replied, "No." He then told me that he joined the Baptist church, four years ago, at Morehead and was baptized but was not a member now, because he was not living right.

I then began trying to ascertain whether he was a backslider, or whether he had "missed the mark" and was not saved when he joined the church. It didn't take long to find out, for he told me that most everybody had a different idea about how people are saved, and said: "I am about like my father was in my belief: he believed that people could get forgiveness for all sins except stealing and murder but didn't think there was any forgiveness for those sins." I tried to show him that a thief was the first person saved after Christ was crucified, but he "waved me off" by intimating that I was just one of the many, all of which have a different opinion about how people are saved. And so, everything I said to him—even scripture quoting—was just like "pouring water on a duck's back."

It is alarming how ignorant the masses are of the gospel of Christ; and is there not a cause?

I can not help believing that the cause lies in the fact that the majority of our preachers take it for granted that everybody knows what the gospel is and therefore think it foolish to just keep on preaching it over and over again.

Sometimes I think that a lot of preachers do not know, themselves what the gospel of grace really is.

Why do I think so? It seems that if a preacher knew the gospel that he surely would preach it—at least—once in a while. But I listened to a preacher once, all through a week's series of meetings and he did not preach one gospel sermon all the week. Now I do not mean an "off brand" preacher, but a Baptist preacher.

And if you wonder where I listened to a Baptist preacher, twice a day for a week, in a revival meeting without hearing one gospel sermon, I will tell you: it was in the town of Duck Hill, Miss.

You may wonder what he preached about, a whole week without preaching the gospel. I think I can tell you: he preached on prayer; he preached on practical righteousness; he preached on the privileges and duties of a Christian; he preached on the sinfulness of sin; he preached on how to walk with God and had the whole audience in tears. All his sermons were good and most everything he said was truth—and important truth—and truth that was needful for us to hear and heed and do. It wasn't what he preached that was bad, but the bad part was that he failed to preach the gospel. I fully believe that every preacher should put in—at least—half his time preaching the fundamental doctrines of the gospel—that is the way the apostles did it: read the

Acts of the apostles over with that one thing in mind and you will find it true. And not only is that true but they preached the gospel first.

What do I mean by the doctrines of the gospel? I mean: "How that Christ died for our sins according to the scriptures; and that He was buried, and that He rose again the third day according to the scriptures: and that He was seen of Cephas, then of the twelve: after that, He was seen of above five hundred brethren at once; . . . and last of all He was seen of me also"—said the apostle Paul—"as of one born out of due time." I Cor. 15:3-7.

How did He die for our sins? He became our substitute, and suffered and died, the just for the unjust, in our room and stead, that He might bring us to God, that God might be just, and the justifier of every one that believeth in Him.

He died for the sin of idolatry; for the sin of taking the name of God in vain; for the sin of Sabbath desecration; for the sin of dishonoring our fathers and mothers; for the sin of murder; for the sin of adultery; for the sin of lying; for the sin of stealing; for the sin of covetousness; and for every other kind of sin that was ever committed from the beginning of time to the end of eternity that was ever committed or will ever be committed by man from the cradle to the grave.

The gospel is that all these sins will be forgiven us, and we will be justified in the sight of God—just as though we had never sinned—when we repent and believe on the Lord Jesus Christ, receiving Him as just such a Saviour.

Is that all the gospel? No, but it is the very heart of the gospel and those who do not believe it are lost, even though they may occupy the biggest pulpits in the world.

I do not write this with any disrespect for preachers, nor as a sharp criticism of them; but that it might help them re-think their duties under God being honored with the greatest commission under the sun.

The first, the primary, and the most important thing in all the world is the salvation of lost souls. And God has ordained that they must be saved through the preaching of the gospel.

J. E. Heath

Duck Hill, Miss.

FIRST CHURCH, NEW ORLEANS, ENTERS 95th YEAR

Lewis A. Myers, Education-Finances

For half a century, the progress of our Baptist work, in the New Orleans area, was possibly as difficult as Judson found it in Burma. First Church traces its history from the landing of the first Baptist settler. Off Canal Street and near the Custom House the first Baptist group was called together in 1813. Twenty years later, this group, still barely a corporal's squad, organized into a mission and established a permanent place for holding its meetings. Ten years later, 1843, and three decades from the calling of the first band of worshippers, First Church came into being as an incorporated body with a charter membership of ten.

On a recent Sunday, the 94th birthday of the church, Dr. Grey, the pastor, faced from his pulpit approximately 1,000 worshippers. In the background was the well trained, regular choir of 40 voices. It is a long way from 1813 to 1938, but Baptists now in New Orleans face forward with maximum optimism, finding in First Church an example of what they now have to show for the difficult work of past years. One hundred twenty-five years, the first recorded Baptist settler, and now First Church alone is nearing 2,000 members. Since May and the beginning of the pastorate of Dr. J. D. Grey there have been 289 additions. Ninety-four years of definite building reveals today a property one-fifth of a million dollars in value.

An interesting feature about the New Orleans work is the fact that the every day contact takes nothing away from the romance in the mission challenge. First Church is directly and indirectly sponsoring six mission stations in populous foreign settlements of the city and plans embrace the organization of many more. First Church has ordained four of the young men of its membership within the last 8 months. These young men are: L. S. McDaniel, called to a Louisiana church; C. C. Allsbrooks, called to Emanuel Baptist Church, New Orleans; L. H. Hollingsworth, called to a church on the border line of Mississippi; R. S. Cooper, supply pastor at one of the First Church missions.

A great mission spirit prevails in this grand old organization. Along with sister churches and the Baptist Bible Institute, First Church remains ever committed to Baptist progress.

DO YOU LACK STRENGTH?



Birmingham, Ala.
—J. M. Bennett, 818 N. 38th St., says: "Some years ago I lacked strength, my appetite was poor—I seemed to feel tired all the while and didn't rest well at night. Dr. Pierce's Golden Medical Discovery gave me a good appetite and I had more pep and energy." Buy it in liquid or tablets from your druggist today.

The Hymnal for the Church Beautiful

Recently revised and improved. Features more than 300 of the greatest standard hymns, 86 lasting gospel songs, 96 responsive readings, children's selections, doxologies, glorias, amens—a total of 527 selections, 464 pages. Fully indexed. Round notes only. Regular edition, Regal Maroon cloth with gold title, \$75.00 per hundred, carriage extra; \$10.50 per dozen; \$1.00 for single copy, postpaid. Write for examination copy.

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JACKSON, MISS.

KINGDOM NEWS

(Continued from page 7)

Federation to raise \$10,000.00 and the Shanghai Red Cross, \$100,000.

A meeting of the Council of Higher Education was held yesterday. Practically all the Christian universities were represented. It was very gratifying to learn that St. John's and our institution are in better condition than other institutions in East China, though we are very sorry for them as they cannot carry on their regular work as we are doing. We have just announced that the spring term will commence on February 17th.

—BR—

Customer: "I sent my little boy, Johnny, for five pounds of apples, and you only sent four and a quarter pounds."

Grocer: "My scales are right madam. Have you weighed your little boy?"

—BR—

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Get quick, soothing cough relief the "MOIST-THROAT" way

Cough—cough—cough—dry throat—watery eyes—head swimming—no wonder you feel awful. Don't neglect your cough—it'll wear you down. Get quick relief with Pertussin! This safe, pleasant herbal remedy stimulates the glands in your throat to again pour out their natural moisture. Annoying, sticky phlegm is loosened and easily raised. Your throat is soothed, your cough relieved. Many doctors have prescribed Pertussin for over 30 years for children and grownups. Millions have relieved their coughs by this "moist-throat" method. Pertussin is safe, acts quickly. Economical, too. On sale at all druggists.

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Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

OXFORD, MISS.

JACKSON, MISS.

"Workers Together With Him"

God can grow trees, and fill space with singing stars, and people the earth with bright-eyed babies, and stretch the seas from continent to continent, and weigh the nations as dust in the balance, and fill the earth with his glory; but he has so arranged things that he needs our help in the salvation of the lost world, in comforting a broken heart, in making the desert place blossom as the rose for those out of whose lives the light has gone and into whose lives the night has come. Let us help God with his work.—Southern Christian.

What Others Say About the B.A.U.

D. A. McCall, Philadelphia: "I am for the Adult Union. It helps prevent wasted lives. It promotes efficiency for Christ. Many adults want to do things for Christ. They fear mistakes and failure. In the B. A. U. they 'Learn How.' 'Unselfishness,' the spirit of training work is needed by all. Get the adults and you get their young. Their presence is an aid to the conduct of the young. Adults will respond. The best for the Master."

Let us have your word about the B. A. U.

Bunker Hill In Marion County

Bunker Hill is one of the few full time country churches in Mississippi. It has had a splendid record all along, and has been adding to that record as the years add new vision and efficiency. They maintain a fully graded Baptist Training Union with a Junior, an Intermediate, a Senior, and TWO Adult Unions. In December they had a Training School and issued 90 awards. Rev. H. D. Jordan is the pastor and Mrs. Moran Conerly the director, both well beloved and efficient.

It is now recommended that the Senior B. Y. P. U. age be 17-24 inclusive and that the B. A. U. age begin with 25. This seems to be the ideal.

Is your church an "average" church? Then why not raise the average. An Enlargement Campaign with a good follow up program will help you do this.

Sturgis Adds A B. A. U.

Pastor A. H. Childress believes in training and is leading his churches in a worthy training program. Since becoming pastor of the Sturgis church a few months ago four unions have been organized. The

last of these was a B. A. U. organized on Sunday night, January 23, with Mrs. Myra Landrum elected leader of the union. Brother Childress is Associational Training Union director for Oktibbeha County Association and is promoting a splendid program. An enlargement campaign is planned for the association in general and for Starkville in particular for next week. Dr. Clay I. Hudson of Nashville will be director of the campaign.

In next week's issue of the Record we will have a statement about YOUTH WEEK. April 10-17 has been set aside as the week we will emphasize for this new and practical program. We have a leaflet that explains the idea, and we will be glad to send it to you upon request.

We have a new tract on the Enlargement Campaign and will be very glad to send a copy to any one desiring it. It treats in detail the idea and methods of the campaign. Do not be satisfied to let a year pass without one enlargement campaign, and at least one study course extra for each union. You grow a great soul, and great souls grow a great church, by applied knowledge. The enlargement campaign enlists more of the members for training, the study course gives vision, spirit, and knowledge and leads the member to participate in activities that give him efficiency.

Indianola Breaks Record For Attendance

Indianola has for a long time maintained a good Training Union, and a good spirit of cooperation. We are happy to see this spirit and interest not only continuing but growing. On December 19th they had an attendance of 142. This attendance exceeds their enrollment by four. It just seems to be the popular thing to follow the leadership of the popular pastor and director, Rev. W. Clyde Hankins, and Ruth Adams, respectively.

Second Avenue, Laurel, Sets High Goals

A letter in part from Director J. C. Watson of Second Ave. Church, Laurel, shows that they are going forward in a wonderful way in their training program. "The outlook of our Training Union is the brightest it has been for years! We had 32 workers, from all the unions, in a council to discuss and outline plans for the month. We hope to have a 'real monthly business meeting' the night of February 1st. At this meeting we hope to have a written report from all officers. Every one of the five unions said they could, and would be A-1 in the near future—even this month!" We have not had the report on this business meeting held last Monday night but feel sure the report will be that it was

a "Real" business meeting. Congratulations Second Avenue.

SEMINARY PASTORS' CONFERENCE SCHEDULED FOR MARCH 7-11

By Porter Routh

Southern Baptist ministers will consider "The Old Testament for a New Age" at the annual pastors' conference to be held at the Southern Baptist Theological Seminary in Louisville, March 7-11.

Three widely known authorities on the Old Testament will lead the conference and discussion periods.

Of unusual interest will be the first appearance of President John R. Sampey as a regular speaker on the conference program. For more than 50 years the beloved "Tiglath" has been teaching Hebrew and Old Testament in the Seminary. More than 5,000 students have attended his classes. Many of these and many others will make a special effort to attend the conference this year to hear Dr. Sampey lead the discussion on "The Preachers' Use of the Old Testament."

Dr. Harris Elliot Kirk, pastor of the Franklin Street Presbyterian Church of Baltimore, Md., will deliver the annual "Gay Sermons." Dr. Kirk is to the Presbyterians what Dr. Truett is to the Baptists. He has been pastor of the Franklin St. church for more than 37 years. Dr. Kirk is considered as a great scholar with deep spiritual insight. He will preach five sermons on "The Message of Jeremiah." Dr. Kirk was the annual lecturer on historical Christianity at Princeton University from 1923 until 1929. Since 1924 he has been the summer preacher at the Westminster Chapel in London.

The Gay Lecturer will be Dr. Francis P. Gaines, president of Washington and Lee University. Dr. Gaines, a great student of literature and a consecrated Christian, will discuss "Literary Treasures of the Old Testament."

The program outlined for this year is intensely interesting and inspirational as well as practical in application. A special invitation is extended to all Baptist pastors and to ministerial students in our colleges and universities.

The morning class periods will be shortened so that Seminary students will be able to attend lectures and also an opportunity will be given for visitors to sit in the classes. Rooms will be available in Mullins Hall and in private homes in the Crescent Hill community.

Those planning attendance should write Mr. W. S. Bullard, business manager, for accommodations.

John Smiley, well known Negro gospel singer, died at his home in Louisville, Ky., recently. Some of our readers have probably heard him sing at the Southern Baptist Convention.

There were three additions to the Newton church Sunday. Pastor R. A. Morris preached to the Boy Scouts in the morning and left in the afternoon for a meeting in Parkersburg, W. Va. Burton McGee, a Clarke College student, preached at night.

SUMMERLAND

I enjoyed a "religious holiday" last week at my boyhood home—Summerland. Here I memorized my first Bible passages. Here I was converted at twelve years. Here I led my first prayer meetings. I was very much surprised and delighted at meeting so many familiar faces and names.

Pastor Eugene Farr, his family and folks did all a fellow could ask for. Brother Farr is leading the church in a worthy program. It was a delight to be in the home of brother "Gene" Holifield. Nine for baptism and about two hundred reconsecrations in a truly great Sunday morning hour. Psalms 103.

Morning topics were, "Prophecies I Saw Fulfilled," "Palestine," "In His Steps in India," "Christ and China," etc. Evening messages were evangelistic. Showed souvenirs in four schools and distributed a large number of tracts.

The old swimmin' hole had dried up, the old road had given over to a new highway, some landmarks were missing but they still love the Lord down there. Many boys and girls of my day there are now leaders in the church. What an inspiration that was to me to see them! They have a nice two story brick house of worship and PAID FOR and are building a very nice pastor's home.

Yours in Him,

D. A. McCall

Philadelphia, Miss.

BLUE MOUNTAIN

Miss Rebecca Wilkins, Duck Hill, art student at Blue Mountain College, at the request of Dr. Charles D. Johnson, chairman of the Education Commission of the Southern Baptist Convention, did the art work on the cover page of the January number of Southern Baptist College News and Views, official organ of the Education Commission which embraces the 67 Baptist educational institutions in the South.

Miss Wilkins has depicted the facade of a beautifully landscaped college building with the colonial style prevailing, calculated to represent a composite of the buildings gracing most of the Baptist college campuses of the South.

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Liquid, Tablets
Salve, Nose Drops
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HEADACHE, 30 MINUTES.

Try "Rub-My-Tism"—World's Best Liniment

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Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

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It is dangerous to sell a SUBSTITUTE for 666 just to make three or four cents more. Customers are your best assets; lose them and you lose your business. 666 is worth three or four times as much as a SUBSTITUTE.

THE BAPTIST RESCUE MISSION A GOOD INVESTMENT

Money rightly invested in the Lord's work is a good investment. But we are rejoiced when we can see it securing results. Such is our joy in this Mission. The year 1937 was encouraging, inviting the rejoicing of angels in Heaven, for we had 659 men and youths giving evidence of genuine repentance toward God and a living faith in Jesus as their Savior, besides several women and girls won to Christ at the Woman's Emergency Home. Counting all expenditures, including salaries, this means a professed conversion for every ten dollars. And if we take the last three months, in which we have had 371 persons making a very credible profession of faith, it means that around six dollars only were expended per individual. And then besides this thousands heard the word of the Lord and were fed and sheltered and aided on their way. I can not know how others may regard this, but I feel that it warrants not only that I can put my life's blood into it, but that it invites a genuine heart interest on the part of those that are led by the spirit of the Lord.

Though we have a large three story building filled with beds there has not been a night since November that we have not had men lying on the floor of our chapel, so large have been the numbers coming to us.

Some of us do not really know what real hunger is. But we witness it here, pitiable, distressing hunger. In cold and rainy nights that distress is intensified. We are trying to meet that condition daily, nightly, but it is no little job. From 150 to 200 men are in our soup line night by night. This besides an average of 60 meals a day to others.

Hundreds of boys in their teens find us in their wanderings. At least they eat our food, sleep in our beds and hear the gospel earnestly spoken. Many of them linger with us at the altar and find the Lord and turn back home the next morning. Are they worth helping and saving? They are everything to some mother weeping because of their absence.

A young girl from South Carolina has just been received into our Woman's Emergency Home. Seven different states have sent us these unwedded expectant mothers. Every one represents a tragedy. And every one invites sympathy and needs assistance. But their very condition forbids details. Yet you need to know about them or you will not help us care for them.

An inebriate father, an impoverished home and a doubly burdened mother struggling hard to care for her family of six children, the oldest a daughter discouraged by home conditions becomes infatuated with a plausible young man. Is it a great wonder that she yielded? Crushed by the tragedy of unwedded motherhood she came to us. We are going to do our best to get her feet back on the rock that smiles may come again to her. One such case warrants all we are doing and amply repays all the cost of doing it. Do you think so enough to pray for us and help us? Mississippi has sent

CHARGED WITH MURDER

"Prisoner at the bar, have you anything to say why sentence shall not be passed upon you?"

A solemn hush fell over the court room and every person waited in almost breathless expectation for the answer to the judge's question.

The judge waited in dignified silence.

Not a whisper was heard anywhere, and the situation became painfully oppressive, when the prisoner was seen to move, his head was raised, his hand was clenched and the blood had rushed into his pale care-worn face.

Suddenly he rose to his feet, and in a low, firm, but distinct voice said: "I have! Your honor, you have asked me a question, and I now ask, as the last favor on earth, that you will not interrupt my answer until I am through."

"I stand here, before this bar, convicted of the willful murder of my wife. Truthful witnesses have testified to the fact that I was a loafer, a drunkard and a wretch; that I returned from one of my prolonged debauches and fired the fatal shot that killed the wife I had sworn to love, cherish and protect. While I have no remembrance of committing the deed, I have no right to condemn the verdict of these twelve good men who have served as jury in the case, for their verdict is in accordance with the evidence."

"But may it please the court, I wish to show that I am not alone responsible for the murder of my wife."

This startling statement created tremendous sensation. The judge leaned over the desk, the lawyers wheeled around and faced the prisoner; the jurors looked at each other in amazement, while the spectators could hardly suppress their intense excitement. The prisoner paused a few seconds and then continued in the same firm distinct voice.

"I repeat, your honor, that I am not the only one guilty of the murder of my wife. The judge on this bench, the jury in the box, the lawyers within this bar, and most of the witnesses, including the old pastor of the church, are also guilty before Almighty God and will have to stand with me before his judgment throne where we shall all be righteously judged!"

"If it had not been for the saloons of my town I never would have become a drunkard; my wife would not have been murdered; I would not be here now, ready to be hurled into eternity. Had it not been for these human traps, I would have been a sober man, an industrious workman, a tender father and a loving husband. But today my home is destroyed, my wife murdered, my

us more such cases than any other state.

J. W. Newbrough

740 Esplanade,
New Orleans, La.

Gray's Ointment

USED SINCE 1820 FOR—
BOILS SUPERFICIAL
CUTS AND BURNS
AND MINOR BRUISES
25c at your drug store.
FOR COLDS—Use our Gray's (Nothol)
Nose Drops. Small size 25c, large size 50c
at your druggist.

little children—God bless and care for them—cast out on the mercy of the world while I am to be hanged by the strong arm of the state.

"God knows I tried to reform, but as long as the open saloon was in my pathway, my weak, diseased willpower was no match against the fearful, consuming, agonizing appetite for liquor."

"For one year our town was without a saloon. For one year I was a sober man. For one year my wife and children were happy and our little home was a paradise."

"I was one of those who signed remonstrances against reopening the saloons of our town. One half of this jury, the prosecuting attorney on this case and the judge who sits on this bench, all voted for the saloons. By their votes and influence saloons were reopened and they have made me what I am."

The impassioned words of the prisoner fell like coals of fire upon the hearts of those present, and many of the spectators and some of the lawyers were moved to tears. The judge made a motion as if to stop further speech, when the prisoner gave way to tears.

"After the saloons you allowed have made me a drunkard and murderer, I am taken before another bar, the bar of justice, and now the law will conduct me to the place of execution and hasten my soul to eternity. I shall appear before another bar, the judgment bar of God, and there you, who have legalized the traffic, will have to appear with me. Think you that the Great Judge will hold me, the poor, weak, helpless victim of your traffic alone responsible for the murder of my wife? Nay, I in my drunken, frenzied, irresponsible condition have murdered one—but you have deliberately voted for the saloons which have murdered thousands, and they are in full operation today with your consent."

"All of you know in your hearts that these words of mine are not the ravings of an unsound mind, but God Almighty's truth."

"You legalized the saloons that made me a drunkard and a murderer and you are guilty with me be-

fore God and man for the murder of my wife."

"Your honor, I am done. I am now ready to receive my sentence and be led forth to the place of my execution. You will close by asking the Lord to have mercy on my soul. I will close by solemnly asking God to open your blind eyes to your own individual responsibility, and that you will cease to give your support to this dreadful traffic."

—Anonymous.

—BR—

"Faith is the substance of things hoped for, the evidence of things not seen."

A little boy was flying his kite high in the clouds when an old near-sighted man came by; and seeing the boy said, "My son, what are you doing?"

"I'm flying my kite," he answered.

"Now see here, young man, don't lie to me. I can't see a kite."

"Whereupon the little boy replied as he handed the string to the old gentleman, 'Mister, maybe you can't see my kite, but if you'll hold the cord, you'll feel the pull of it.'"

And so is faith the power and force with the upward pull.

"I know not what the day may bring. Tomorrow waits unknown."

But this I know, that Christ, my King

The Lord is on His throne."

—(Selected)—E. E. E.

WORKS IN 2 WAYS ON DISCOMFORT OF

COLDS



1. Take 2 BAYER ASPIRIN tablets and drink a full glass of water. Repeat treatment in 2 hours.

2. If throat is sore from the cold, crush and stir 3 BAYER ASPIRIN tablets in 1/2 glass of water. Gargle twice. This eases throat rawness and soreness almost instantly.



HERE'S RELIEF for Sore, Irritated Skin Wherever it is—however broken the surface—freely apply soothing **Resinol**

Beware Kidney Germs if Tired, Nervous, Aching

Are you Run Down, Nervous, suffer Aching or Swollen Joints? Do you Get Up Nights, or suffer from Burning Passages, Frequent Headaches, Leg Pains, Backache, Dizziness, Puffy Eyelids, Loss of Appetite and Energy? If so, the true cause often may be germs developed in the body during colds, or by bad teeth or tonsils that need removing. These germs may attack the delicate membranes of your Kidneys or Bladder and often cause much trouble. Ordinary medicines can't help much because they don't fight the germs. The doctor's formula Cystex, now stocked by all druggists, starts fighting Kidney germs in 3 hours and must prove entirely satisfactory in 1 week and be exactly the medicine you need or money back is guaranteed. Telephone your druggist for Cystex (Siss-tex) today. The guarantee protects you. Copr. 1937 The Knox Co.

All it usually costs to relieve the misery of a cold today—is 3¢ to 5¢—relief for the period of your cold 15¢ to 25¢. Hence no family need neglect even minor head colds.

Here is what to do: Take two BAYER tablets when you feel a cold coming on—with a full glass of water. Then repeat, if necessary, according to directions in each package. Relief comes rapidly.

The Bayer method of relieving colds is the way many doctors approve. You take Bayer Aspirin for relief—then if you are not improved promptly, you call the family doctor.

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B. O. B. F.

BRYAN SIMMONS
Field Representative

The first month of this program has come to a close and, likely, many would be interested in its accomplishments. We have prepared and sent out a letter and a questionnaire to every pastor on the mailing list. Quite a number of these have been answered and others are coming in occasionally. The program has been presented before six churches and three district or associational W. M. U. meetings.

Our pictures were on display at the two Sunday school meetings during the month and although there was no room for a speech, we gained much by personal contact.

Every church visited, has given the cause a kindly response and gifts are still coming in from the congregations visited. Some churches have to be visited at odd hours and sometimes the congregations are small; but an interest is aroused that will reach out to others.

The response has averaged about \$1,000.00 per week in cash and subscriptions during the first month and we believe both interest and response will increase through the coming months.

Brother Mize and I attended one Fifth Sunday meeting each during the month.

Encouragements

One encouragement is in the voluntary contributions coming from those who are reading about the work in The Baptist Record.

Another is the cheerfulness with which many pastors and churches are opening their doors to the representatives of B. O. B. F. In fact, we are a bit embarrassed with the number of invitations to visit churches right away. We can not accept all of them at the times indicated, but we are sure the time will be extended.

A third encouragement is found in the plans pastors are making for helping. One says, "Wife and I will give \$50.00 in the name of our children and I'll give one-tenth of receipts from meetings during the year." Another says, "I'll give a portion of the earnings in my summer meetings." Many pastors have indicated a purpose to study the program and present it to their people.

A Poster

We are not getting out much literature; but we do hope to have soon a poster for each church that will use it. This poster is so arranged as to indicate something of our re-building program and also to show the progress from time to time. We are going on the principle that information begets interest and cooperation.

With gratitude to God and to the people for the accomplishments of this first month and with encouragement of continued cooperation, we turn with determination to the month ahead. Help us succeed.

—BR—

Pilcher: "Does your wife pick your suits?"

Peebles: "Nothing but the pocket."—Ex.

SUNDAY SCHOOL LESSON

—O—

(Continued from page 10)
witness that he had been restored through the power of God. The burden of his sin had also rolled away, in the moment that he had stretched forth his hand in demonstration of his faith in Jesus. So it was in every case of healing wrought by our Lord. The body was healed as the soul was cleansed. May I say it a bit differently, but just as truly, I think? The body was healed because the soul was cleansed. And though the healed body of the sufferer was in itself a matter for adoring wonder to all who beheld, it was not the chief matter in any case of divine healing. The cleansed soul is the greater wonder, the heart made right with God is the wondrous spectacle both in heaven and on earth.

—BR—

FOUNDER'S DAY

By Louis J. Bristow, Supt.

—O—

Founder's Day was observed by the Southern Baptist Hospital in New Orleans January 18th. The address was made by Dr. S. E. Ewing of St. Louis, a charter member of the Hospital Commission.

Two special features of the day were the unveiling of a portrait of Mrs. R. L. Kelly, a noble woman of this city (of whom a special story has been published) and the naming of the new dormitory "Lawton Hall," in honor of Richard Furman Lawton, chairman of the executive committee of the commission. Bro. Lawton was taken completely by surprise when the action of the commission was announced. He had not been consulted nor did he know anything of it.

Lawton Hall is a two story brick building for nurses and will accommodate 52 students and a matron; and parlors, etc., usual in a dormitory.

The Hospital Commission was deeply concerned about the crowded conditions of the Hospital and the need for additional space. They saw at close range the pressing need. But they felt that we should not go into heavy debt even for purposes of needed expansion. The superintendent was instructed to try to raise \$100,000 in cash gifts for an addition.

The financial condition of the Hospital was presented in the auditor's report. It showed that all operating expenses were paid, \$53,000 paid on the bonded debt, \$30,000 spent for new equipment—all paid for. Receipts from the Cooperative Program were \$21,683.97; and free work was given the poor at a cost of \$53,493.10. More than 15,000 days of free service were given—or an average cost of \$3.57 per day.

—BR—

COMMENDS BROTHER BARNES

The members of the Jackson County Baptist Association wish to offer the following resolutions, in regard to Dr. J. E. Barnes leaving the pastorate of the Ocean Springs Baptist Church, resulting in his going from our associational work.

Be it resolved:

1. That we regret his going but knowing him to be a man of God, we believe he is following the will

of God and we gracefully submit to His will.

2. That we are deeply grateful for his untiring six years of service as our secretary and treasurer of this association, and for the way he led in building up all of our associational meetings, especially our fifth Sunday meetings.

3. That our prayers go with brother Barnes and his faithful wife, who has truly been a tireless and consecrated worker in all of her work for the Lord here in our association.

4. That we pray more and work harder for our associational work. Realizing that such will be necessary following the loss of such a capable consecrated man of God.

Respectfully,

J. F. Brock

E. C. Nix

E. N. Patterson

—BR—

Y. W. A. AT CO-LIN

The Y. W. A., Ann Judson Circle, of Copiah-Lincoln Junior College has had a very successful year in the organization. We have at the present 23 members on roll, and we have an average of 16 at every meeting. We meet every Sunday after-

noon at 2:00 o'clock with our leader, Mrs. W. C. Morgan. We have very interesting and inspirational programs.

The last Sunday that we met in the old year, we carried little gifts of toys and books to be given to some little orphan Mexican children. We were very glad to do this and to think that we might be helping someone.

We shall continue our program in the new year, and we are planning for our organization to grow. We pray that God will bless all the Y. W. A.'s everywhere, and that we all shall do service for him.

—Reporter

—BR—

The president of one of New York's colleges was delivering his baccalaureate. In the audience were an elderly man and woman, obviously foreigners, and having heavy going as they listened to prexy address the class of which their son, Giuseppe, was a member.

"What he say?" finally demanded the mother, her brow knitted.

"Who?" asked the father, sleepily.

"The beega fella in black robes; what he say?" asked the mother.

"He say school is out," replied the father, simply.—Ex.



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ITEMS OF NEWS ABOUT THE A. B. T. SEMINARY Nashville, Tennessee Dr. J. H. Garnett, Dean

The first lap of two months, since we opened our doors for the 14th session on September 27th, has been most encouraging. On the above mentioned occasion many friends and well wishers were present to bid us God speed. A good many new faces were seen in the large student body. These new faces came as the result of the personal efforts of our new president, Dr. J. M. Nabrit.

A Dual Operation

The Training School and Old Minister's Home, which has been opened in the reconditioned and furnished building of the old Roger Williams University, comes under the supervision of the president of the Seminary. This combination has made it necessary for the following additional teachers:

The Faculty

In addition to the president, Dr. J. M. Nabrit, Dean J. H. Garnett and Dr. J. C. Miles, secretary of the faculty, the following teachers have been added: Drs. S. L. McDowell, S. H. James, Reverend S. M. Weaver, Mr. H. C. Nabrit, Miss M. L. Bradshaw, and Mrs. Carrie Young, matron. This increase of teachers gives impetus to the work and is an evidence of growth. This new contingent, the Training School, has enlarged our student body.

The Second Annual Conference on Pastoral Problem

This conference, opened on Monday, November 29th, and continued through the week. The benefits of this conference are absolutely inestimable, and any one who attended either or all of the sessions of the conference and did not go away inspired in heart and mind, must be dull of mind and hard of heart; for every speaker on the program was an expert in his line and everyone brought a burning, inspiring and convincing message.

The conference, itself, in every sense of the word, reached a high water mark, and Dr. J. C. Miles, the director of the conference, deserves great credit for assembling such a concourse of expert Christian noblemen. This conference should be perpetuated.

The following are some of the speakers at the above mentioned conference: Drs. L. S. Ewton, Homer L. Grice, E. P. Alldredge, Walter M. Gilmore, S. L. McDowell, R. C. Barbour, J. M. Nabrit, A. M. Townsend, W. S. Ellington, Prince E. Burroughs, L. G. Jordon, T. L. Holcomb, J. E. Dillard, Mr. Andrew Allen, B. B. McKinney, J. N. Barnett, E. W. D. Isaac, Dr. J. T. Brown, S. H. James, Ambrose A. Bennett, J. H. Garnett and others.

Our President

Our president, Dr. J. M. Nabrit, is wide awake, and is alert to every demand and is putting forth strenuous efforts in his visitations upon the field to build up the waste places and to impress upon the constituency the great importance of the American Baptist Theological Seminary and its contingents. In his exacting and self-sacrificing labors he knows what to say, how to say it, and says it.

Pantry Showers From the W.M.U.'s of Nashville

The Missionary Union of Nashville, Tenn., (colored) of which Mrs. E. W. D. Isaac, Sr., is president, Mrs. Frankie Pierce, secretary, brought out to the Seminary on Oct. 23, a shower of food stuffs, valued at \$150.00. Of this amount Mr. I. E. Green, paid the Otey Quality Grocery Store \$38.55. The Missionary Union of Nashville has the inexpressible gratitude of the Seminary and Training School for its magnificent munificence.

In addition to the above, we have received from the following persons and organizations the following for which we are truly grateful:

Dr. J. E. Dillard for 75 copies of his book, "We Southern Baptists"; Belmont Heights Baptist Church for several pantry showers; The Dorcas Class of Belmont Heights for books; Edgefield W. M. U., Mrs. Sanders, chairman, for two lovely quilts; W. M. U. of First Baptist Church for food-stuffs.

Mr. Robert W. Hailey, general secretary of the Seminary, is most active on the firing line and keeps close touch with all situations, and is rendering most valuable service to the causes of the Seminary.

CHINESE MISSIONS EMPHASIZED AT SOUTHWESTERN SEMINARY

Missionaries C. L. Culpepper and Mrs. W. Eugene Sallee were the guest speakers at Southwestern Baptist Theological Seminary's second quarter mission day program, Friday, December 17. The program emphasized Southern Baptist work in China. Dr. Baker James Cauthen, professor of missions, who presided, pointed out that this expanding mission field is of special interest at the moment for two reasons: It not only is Southern Baptist's largest mission field from the standpoint of native workers and missionaries, but it is also prominent in world news at the present time.

Missionary Culpepper, fresh from the scene of missionary endeavor in the Orient, spoke on "The Open Door in China." In his message he reviewed a succession of missionary reverses which he and his colleagues in North China had experienced during the years intervening between 1925-30. He then recounted with forceful vividness many of the details and incidents of the far-famed North China Revival, in which missionaries, native workers and Chinese Christians underwent violent changes in their spiritual lives. This revival centered around the Southern Baptist Seminary located at Hwang-Hsien. Mr. Culpepper is president of this institution. One of his associates in this work is Dr. W. B. Glass, great-hearted missionary veteran of the North China field. In conclusion, Mr. Culpepper made a strong, stirring appeal for personal consecration and missionary zeal on the part of American Christians.

Mrs. Sallee, speaking first on the program, built her thoughts around the theme, "The Women of China." She and her late husband went out to China thirty-two years ago, and were, until his untimely death some five years ago, engaged in evangelistic and educational work at Kai-feng, Honan Province, in Interior China. Since his death Mrs. Sallee has continued her missionary work. Mrs. Sallee's address included many reminiscences of the earlier part of her missionary career. Especially interesting were her references to foot-binding, child-slavery, and the status of womanhood in China. She pointed out that one prerequisite of entrance into mission schools was unbound feet. "But," she continued, "unbinding their feet was not unbinding their souls." Social reformation must be accompanied by soul transformation.

The Christmas motif was accentuated by the music accompanying the program. Those taking part in special numbers were Miss Mary Nelle Taylor, Fort Smith Ark., Mrs. Parks Redwine, Birmingham, Ala., Mr. Dewey Johnston, Birmingham, Ala., Mrs. Maurine Hock, Ft. Worth, Texas, and Mr. Somers Barnett, Ada, Okla.

DO YOU CARE?

That there are 700,000 UNREACHED Intermediate boys and girls (most of them lost) waiting for Southern Baptists to come and find them?

Do You Care Enough To—

1. Endeavor to find and bring into the Sunday school at least three of these unreached Interme-

diates during the next four weeks?

2. Strive to lead at least one of these to Christ within the next month?

3. Adopt the Standard of Excellence as a guide for your department or class?

4. Pray that the right person may be enlisted as associational Intermediate superintendent in each of the 70 associations in our state?

5. Cooperate in making the Intermediate work of your association a power in reaching, teaching, winning, developing, and enlisting Intermediate boys and girls?

6. Send to your approved state Intermediate worker (if you have not already done so) your name and address, your class name, the enrollment of your class, and the name of your church. (If you are an Intermediate superintendent, send the names, enrollments, and teachers' names of all your classes).

7. Adopt a systematic program of visitation, to study the Intermediate books, to have a definite prayer-time for our Intermediate work, and to "MAGNIFY CHRIST IN MY BODY WHETHER IT BE BY LIFE OR BY DEATH."

John A. Farmer,
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